

**The Ramakrishna Mission  
Institute of Culture Library**

**Presented by**

**Dr. Baridbaran Mukerji**

**RMICL-8**

**5**

**13287**









AN  
ENGLISH TRANSLATION

OF THE

DASAKUMARA CHARITA

(As Edited by Pandit Giris Chandra Vidyaratna)

WITH

A CRITICAL INTRODUCTION AND COPIOUS WORD-NOTES

BY

JANAKI NATHA BHATTACHARYYA, M. A.,  
PROFESSOR OF ENGLISH AND SANSKRIT, BERHAMPUR COLLEGE



13287 ✓

✓ 112 - 1

D.N. : (Gine)

✓

✓

✓

✓

## INTRODUCTION.

---

**The Date.**—The Date of Dandi is hard to determine. A profound darkness covers the lives of Sanskrit authors. All the various attempts that have been made by industrious European scholars, to dispel this gloom, have contributed to making the darkness visible. The scant success of these attempts need not be viewed as discouraging ; and we have great hopes of a systematic chronology being evolved from the acute and laborious scrutiny which Sanskrit works are at present undergoing under the keen glance of European critics. But up to this time, the results of this pretentious scrutiny have been little better than nothing, leading us to conclusions, if it has led to any, hopelessly at war with the traditions of the country. Thus the *Mahábhárata* has been pronounced an-

terior to the *Rámáyana*. The *Navaratna* or group of nine gems has been exploded ; Vikramáditya, in whose court Kalidása flourished, has been relegated to the sixth century, and the eternal Vedas themselves have been declared only twenty-seven or thirty-six centuries old. Not that I consider all this absurd ; infact, very cogent reasons have been advanced in its support. I only point out that this is hopelessly in conflict with the tradition.

The date of Dandi will have to be decided mainly by internal evidence ; and this would have sufficed, if Indian history had been at all clearer than the history of Indian authors. The whole story hangs upon the occurrence of a fight between गङ्गाराम the king of Magadha, and मूलवर्ष the king of Málava. Allies also are named ; but all this avails nothing in as much as मानसार and गङ्गाराम are unknown personages that but for Dandi would have passed into the limbo of oblivion. The kings of लंचोक, मूला, and other places, take part in the conspiracy which deprives अनवतार of his throne ; but we know nothing of the personal history of these kings. All that we gather is this : that the country was rent by various feuds. We know for certain that such feuds, always the precursor of a country's fall, characterised India just before the Mahometan conquest ; and so we come to the conclusion that the time of the story is the tenth or

eleventh century, just preceding the Mahometan occupation of India. And so, Dandí must have lived either in the eleventh or in the twelfth century.

But are there any allusions to the Mahometans? There are allusions to them under the names of नेच्छ and दमु. This corroborates the previous surmise. Before their conquest, the Mahometans were likely to be looked upon as robbers, making petty forays but following no sustained scheme of conquest.

Dandí is said to have lived in the time of Bhoja, the king of Dhárá, whose date is ascertained by Major Wilford as lying between 1042 and 1066.\* But how can that be considering that Dandí speaks of प्रस्तुतां, a prince who could not certainly have come after himself, as भोजवंशमुपलम्, or the ornament of the dynasty of Bhoja? This would conclusively prove that Dandí came after Bhoja. So much the better; because that will enable Prof. Wilson to bring down the date to the twelfth century. Or you may take shelter in the benign theory of interpolations and many Bhojas.

Prof. Max-Muller who has done yeoman's service to Anglo-Oriental literature by solving the riddle of the Sanvat era, to his own satisfaction at least, is of opinion that Dandí was surely

---

\* The dates are put down from memory.

anterior to Vána, a poet in the court of Harshavardhana whose date is indisputably fixed, on the strength of Hiouen Thsang's evidence, to be the middle of the seventh century after Christ. Thus, Dandí, he concludes must have lived in the sixth century at any rate.

Dandí, in his *Kávyádarsa*, a treatise on rhetoric, alludes to सत्त्वन्, a poem ascribed to Kalidasa. But Kalidasa himself has been brought down from his seat of antiquity to the sixth century. And this combined with the absence of identifiable quotations, goes to strengthen Prof. Max Muller's conclusion.

The name of the author, also runs against his antiquity. Dandí, or a bearer of Danda, means a man in the fourth or the *pravrajya'* state. There was however founded a sect of *Dandi's* in a more special sense, by Sankara who himself embraced the *danda* without going through the ऋग्व्यायम् or householder-stage beforehand. Thus the word is very frequently seen, used as an appellative, before many names of repute in Sanscrit literature. The author is always quoted under the name Srí or Srímat Dandy'a'cha'ryya, and it is quite possible that the term *dandi*, primarily a significant name, and originally bestowed upon the author from his rod, was subsequently crystallised into a proper name. If then, Dandí did really belong to the class founded

by Sankarāchāryya, we are compelled to give him a date posterior to the revival of Brahmanism in the eighth or ninth century, the date of Sankara being almost unanimously accepted to be eight hundred years after Christ. But it must be acknowledged that no person who has not got a particular theory to support, would consider this argument at all conclusive.

Two other books are ascribed to the same author: a book on metre named *Chhandovichiti* and a drama entitled *Mallikāmāruta*. The latter book has been edited by Pandit Taranatha. It bears upon it the name of Uddanda, who according to the *Bhoja Pravandha*, lived in the time of that king. Pandit Taranatha comes to the conclusion that Uddanda and Dandi are the selfsame person; the etymological affinity of the two terms of course, being the chief argument in support of the theory.

Sir Monier Williams sets down the *Dasa-kumar* among fables or children's story books, and believes it was written in the twelfth or thirteenth century. Prof. Weber believes our author to have lived either in the eleventh or the twelfth century; but does not controvert Prof. Max-Muller's position.

From *Kāvya-darsa* it appears that Dandi must have lived in an age of keen literary controversy. He himself fights with the vigor and violence of a partisan on the side of

the *Vaidarbhi* style of composition against the *Goudī*. He is aware of various other species of composition such as the *Pa'ncha'li*, and the *Ma'gadhi*, but his entire time and energies are devoted to establishing the transcendent superiority of the *Vaidarbhi* over the rival *Goudī* style of composition. This goes to show that Dandi must have lived in and breathed the same atmosphere as Vamana, and must have been a great deal anterior to the more refined rhetorical criticism of the days of Avinava-cha'ryya whose disciple Mammatha seems to allude to Dandi, in the same way as we would allude to himself. The period of the prosperity of the *Goudīya* style was the eleventh century; and critics can not possibly be very far wrong in placing him in that century.

**The kind of Literature to which the *Dasakumaracharita* belongs.**—The *Dasakumaracharita* belongs to the *Akhyāyikā* division of Sanscrit prose. There is a conventional contrast set up between the *Katha'* and the *Akh'yika'*, which, however, the student should remember, Dandi denies. The *Dasakumaracharita* does not fit in exactly with any of the various definitions that have been proposed of the *Akhyāyikā*. In practice, the rhetorical conventions, bearing upon the subject, most probably of a late origin, have wanted authority from the beginning, and have been almost always set aside. Dandi's

own view is this: the *Akhyā'yika'* is the same thing as the *Kathā*, they being only different designations of the same thing. The difference is not essential, but verbal. Just as घट and कल्प are different designations of the same thing, so the *Kathā* and the *Akhyā'yika'* mean the same thing.

Nothing could surprise me more than Pandit Girish Chandra Vidyaratna's citation of this passage in the *Kāvya'darsa*, a rhetorical treatise by the same author,

अपादः पदमलानींगवसाम्बाध्यिका गथा ।  
इति तस्य प्रभं दा इति, तर्वांगव्याधिका किल ।  
नापर्केन वा आत्मा नाश्वकेन तर्कण वा ॥

as demarcating the *Kathā* from the *Akhyā'yika'*. It is impossible not to entertain deep reverence for orthodox *savants* like Pandit Vidyaratna. To us, whose whole stock of knowledge is made up of little crumbs of information, very frequently acquired at second hand, these representatives of orthodox learning loom at a distance as awful figures that are great by divine right and that were never meant to be roughly handled but only to be adored. It therefore causes great pain to our feelings whenever provoking absurdities render it impossible for us to continue in this old reverential attitude. The passage cited, detached from the context, can only mislead the reader. I shall give the whole of the

passage in the *Kavyadarsa* bearing upon this point.

अपादः पदसलानो गद्यमाल्यायिका कथा ।  
 इति तस्य प्रभेदौ द्वौ तथोराग्यायिका किल ॥  
 नायकेनैव वाचान्या नायकेनतरेण वा ।  
 स्वगुणाविकिया द्वाष्टी नात् भूतायग्निसिनः ॥  
 अपित्वनियमी हृष्टमत्वायन्वैरुदीरणात् ।  
 अन्यो वक्ता स्वयं वेति कीटग्वा भेदलक्षणम् ॥  
 वक्तव्यापरवक्तव्य सीक्षासलव्व भेदकम् ।  
 चिङ्गमाल्यायिकाया वेत् प्रसङ्गे न कथाम्पि ॥  
 आर्थादिवत् प्रवेशः किं न वक्तुपरवक्तुयीः ।  
 भंदव्य दृष्टा लभादि कक्षासी वान् किं ततः ॥  
 तत् कथाम्पासुकित्यं का जातिः भजादयाह्विता ।  
 अवैवानभविष्यनि शिष्यास्त्यानजातयः ॥

(Prose is a series of words not in metre. There is a conventional division of prose into the *Katha'* and the *Akhyayika'*. The latter, it is asserted, is to be delivered by the hero, while the other may be related by the hero himself or by any other person. It is asserted that, in the *Akhyayika'* if the hero describes his own excellence, it is no fault so long as he keeps himself within the limits of truth. But this division can not hold good in as much as, there is no fixity of the criterion, the *Akhyayika'* frequently containing speeches delivered by other characters than the hero. Then again, narration by the hero himself, or by any other, can never afford

is a sound *fundamentum divisionis*. So this school is refuted. There is another school which maintains the distinction but on different grounds. It holds that a sprinkling of वक्त्र and अपरवक्त्र metres with a division of the book into उच्चास's, characterises the आस्त्रायिका. But, can not the same thing find entrance into a *Katha' ka'vya*? You will allow an *ārya* sloka, but will grudge the *Katha' ka'vya* वक्त्र and अपरवक्त्र slokas. And if the one is divided into *lambhas* and the other into *nechvasas* what does it matter? Therefore we say that कथा and आस्त्रायिका are different names of the same species and not different species.

From this, it will readily appear that Dandi' does not sympathise with this division. In नायर्कर्मव वाच्चान्वा नायर्कर्मनर्तरण वा, he does not express his own views, but only lays down the position of his adversary पुर्वपक्ष, in order that he may more conveniently refute his theory. And I would beg to ask Pandit Vidyaratna, as to how he can possibly reconcile this definition with the character of the book he edits. The *Dasakumaracharita* is not a speech by a single person. There are a great many narratives in it, which are related not by the hero, but by his friends. Now, it will be preposterous to assert that the book has got a legion of heroes, the author himself being included under them.

The following is to be found in the *Sahityadarpana* on this subject :—

कथायां सरसं वस्तु पद्यैरेव विनिर्मितम् ।  
 क्वचिद्वभवेदार्था क्वचिद्वकापवक्त्रं ॥  
 आदौ पद्यं नमस्कारः खलार्दं वृत्तकीर्तनम् ।  
 आव्यायिका कथावत् स्यात् कवेश्वादिकीर्तनम् ॥  
 अस्यामन्यकवीनां वृत्तं पद्यं क्वचित् क्वचित् ।  
 कथांशानां व्यवर्छदं आश्वास इति वर्त्तनं ॥  
 आर्था वकापवक्त्राणां कृद्दसा येन केनचित् ।  
 अन्यापदीश्वराश्वासमुखे भाव्यर्थं सूचनम् ॥

It is hopeless to try to reconcile this definition with the character of the *Dasakumara-charita*. Visvanatha most probably would look upon the *Dasakumara* as a children's story book and nothing more. In the *vritti* to this passage, Visvanatha says “अपिवनियमी दृष्टस्वाप्यन्ते रुदीरणात्” इति दण्डाचाव्यवचनात् केचिदास्यायिका नायकेनैव निवहन्ना इत्याहलदयुक्तम्। This might have misled Pandit Vidyaratna. वचनात् is not to be construed with आहः but with अयुक्तम् the meaning being ;—some say that the आस्यायिका is to be narrated by the hero; but that is refuted by the authority of दण्डी who asserts that ( अपिवनियमीदृष्टस्वाप्यन्ते रुदीरणात् ) there are violations of this dictum, speeches from others frequently occurring in an *Akhyayika*.

**The Prose of the Dasakumara:—**  
 The *Dasakumara* is written in prose. Prose-writings are divided into four kinds : सुक्तक, वृत्तग्रन्थः

शूर्जक and उत्कलिकाप्राय. The सुकक is free from compounds; हत्तगम्भि has a sprinkling of fragmentary metres; चूर्णक has short compounds, while the उत्कलिकाप्राय is characterised by big compounds. The पूर्वपीठिका is written mostly in the *churnaka* style, while the rest of the book is characterised by the *utkalika'praya*, with a large sprinkling of हत्तगम्भि prose in both. The lines of the *Sahityadarpana* bearing on this are :—

हत्तवल्लाजमिति गाय' सुककं हत्तगम्भि च ।  
महेद्युक्तालभाषाय चूर्णं सत्त्वं चतुर्विधम् ॥  
आद्य गतामरहितं हत्तभागवतं परम् ।  
अन्तर्दीर्घसमाप्तान्त्रं तु यत्क्वाल्मसमाप्तुकम् ॥

How the *Dasakumaracharita* is a *Kavya*.—Next, the *Dasakumaracharita* is a *kavya* which is succinctly described by Visvavarna tha as ग्राम्यकाव्यम् or aesthetic composition. Dandi's description of the *kavya* शरीर or the body of the *kavya* is this : शरीरं तावदिष्टायै अविच्छिन्नं पदावली, or a series of words aiming at effect. Now what is this इष्टायै or desired effect? इष्टायै is सहजविचित्रित्वं, that meaning which can be appreciated by men of refined feelings,—by appreciative readers.

The style.—The style of the *Dasakumaracharita* is, if possible, more difficult to determine than the kind of literature to which it belongs. This is due to two causes : first, the blending of the different styles laid

down in books of rhetoric which is a feature of a great many master-pieces in Sanscrit literature besides the present subject of criticism; and secondly, the extensive additions and probably interpolations which the book has undergone.

Of late, there has grown up a custom of judging Sanscrit works by European canons. No course could have been more fundamentally unsound than this. The European code of criticism is ever varying; and it is so because there is no tyrannical convention demanding slavish obedience in Europe, such as ruled in India. There is ample room for the exercise of personal thought, for the play of individual fancy in European criticism. For a time, Aristotle exercised sovereign influence, and from his judgment, there was no appeal. But his ascendancy was shaken: with the dispersion of the mediæval gloom, personal thought was busy investigating the causes of things. Nature became the supreme court of appeal. Some respect might be due to the hoary Stagirite; but slavish obedience, his code could not possibly command, because, after all, it was a human code. In England, we know, this free spirit produced the exuberant poetry of the Elizabethan era. It very soon however led to extravagance, and then there arose the critical school of which Dryden was a most prominent repre-

sentative. At present, the European press is most prolifically pouring forth books of psychological and æsthetic criticism, driving the reader breathless with the weight of this shower.

Happily or unhappily, such is not the case with Sanscrit literature. Eras of anxious investigations and passionate disputes might have preceded the treatises that rule in our day. But once established, their truth has never been impeached. They have been environments imposed as it were by Nature herself upon inspired souls, which were never to become the subject of sceptical reasoning, but to which all aspirants for literary honors were to conform themselves, exactly as we conform to the eternal almighty laws that surround our being. Characters like Tito Melema, Emma Peggotty or Moll Flanders could never be the subject of delineation to a Sanscrit author. He could never be so audacious as to write a piece like the last act of Macbeth or of Hamlet. The fact is, that the fine literature of the Hindus is more ideal than that of any other race. Life with all its lights and shades, is never the subject of painting with them. The unnaturalness of Edmund or the passion of Lear, no Sanscrit dramatist would ever think of painting, even he could, because such characters have not got the requisite purity or serenity

about them. If Goethe was raptured with the beauties of the *Sacuntalá*, it is a fact immensely to the credit of Kalidása who could display such keenness of psychological insight, walled about as his genius was by the inflexible canons of an inexorable code of criticism. Bhavabhúti, in his *Uttara-Rámacharita* and to some extent in his *Málati-mádhava* also, displays great knowledge of the human soul. But all this is in full conformity with the rules of rhetoric. No death scene, no marriage scene ever occurs in any part of their dramas. So, we can not blame Hindu authors for not saying what they could not possibly say, or for saying things which they were compelled to say by their very creed. Now, let us examine the *Dasakumáracharita* in the light of the Hindu rhetorical code.

The main part of the *Dasakumáracharitam* belongs to the *Vaidarví* style of composition. रीति, in Sankrit corresponds to *style*. It is described by Vámana as the soul of fine composition, and is defined as विशिष्टा पदरचनारैतिः । विशिष्टा is explained as विशेषवती, and विशेष, as गुणात्मा springing from good qualities. Now rises the question what is *guna*? There are no less than ten *gunas*, according to Dandí, distinguishing composition.

स्त्रीषः प्रसादः समता साधुर्ये सुकुमारता ।

अर्थव्यक्ति रुदारल भीजः कान्ति समाधयः ॥

शीष etymologically means *cohesion* or *embrace*, and in rhetoric, it means compactness. प्रसाद is perspicuity; समता evenness of style; माधुर्य a peculiar charm in the meaning as well as expression; सुकमारता softness; अर्थवर्क्ष fullness of expression leaving nothing to be gathered by a stretch of imagination; उदारत्व suggestive-ness; श्रीजः pomp of compounds; कान्ति winning grace, and समाप्ति conclusion. The author of the *Kāvyaaprakāsa*, successfully controverts this calculation. His objection is radical. How do you attribute *qualities* to words? *Guna* belongs to रस and not to words that express the रस। The *gunas* are primarily attributes of the रस or feeling, and only secondarily of the words or meanings that express the रस।

Secondly he says that three qualities will suffice, in as much a great many of the qualities in the above computation overlap each other and are not pure qualities, sometimes even degenerating into vices—

माधुर्योजः प्रसादाभ्यास्तयस्ते न पुनर्दृश ।  
 आद्वादकत्वं माधुर्यं गङ्गारे द्रुतिकारणम् ।  
 करुणे विप्रलभ्ये तच्छान्तं चातिशयान्वितम् ॥  
 दीप्तग्रामं विमृतेहंतुरीजो वीररसस्थितिः ।  
 वीभत्सरौद्रं रसयी सत्याधिक्यं क्रमेणच ॥  
 शुक्षेभ्यनाश्रिवत् स्वच्छजलवत् सहस्रैवयः । ।  
 व्याप्रीत्यन्यत् प्रसादोऽसौ सर्वविहितस्थितिः ॥  
 गुणहत्त्वा पुनसेषां वक्तिः शब्दार्थयोर्भवता ॥

The three *qualities* or virtues of style which he will have, are साध्य, शीजः and प्रसादः। Keeping in mind that these are primarily qualities of रस or the aesthetic feeling at the bottom, he defines साध्य as pleasantness, शीजः as the dilation of self, and प्रसाद as mercurial lightness that covers the whole, even as the flame of dry fuel or limpid water spreads on all sides.

Having examined the *qualities*, let us now examine the style as based upon the *qualities*. Once more we should caution the reader that according to the school represented by the *Kávyaprakásá* the qualities have only a secondary connexion with the verbal side of the book, as contributing to its aesthetic side. There are three styles, the *Vaidarbhi* the *Goudi* and the *Páncháli*. *Dandí* in his *Kávyádarsa*, does not stop to consider the characteristics of the *Páncháli* style as an unimportant division when compared with the *Goudi* and the *Vaidarbhi* methods of composition. He says—

वैदर्भमार्गस्य प्राणा दशगुणा साताः ।  
एवं विपर्ययः प्रायोदयते गौडवत्तमि ॥

The ten *qualities* are the soul of the *Vaidarbhi* style. The opposite qualities mostly characterise the *Goudi* style. Vámana says :—

अस्मृष्टा दीषमाचाभिः समयगुणगुणगुम्फिता।  
विपच्चीस्तरसौभाग्या वैदर्भारीति रिष्यते ॥

The *Vaidarbhi* style of composition should be untouched by a streak of blemish, and beset with all the good qualities, and must possess the dulcet tunes of the lyre. The following is an example of this style.

गाहन्ता महिषा निगानसलिलं शङ्खमुहुस्ताडितम् ।  
कायावडकदन्वकं धगकुलं रामयमयस्यतु ।  
विश्वर्खः क्रियतां वराहपतिभिर्मुसाचतिः पल्ले,  
विश्वान्ति लभताभिदद्व शिथिलज्यावस्थमध्यनुः ॥ (शकुलला २)

Here all the qualities enumerated above are present.

The *Goudi* style is characterised according to Dandi by the opposite qualities, the Goudiyas betraying great love of अनप्राप्त or alliteration. Vamana is more precise. He says गोऽजः कालिसती गोऽडीया । माधुर्यसौकुमार्योरभावात् समाप्तं लुलाऽत्युल्लनपदाच ।

ममलाल्यत्कटपदार्मीजः कालिगुणाच्चिताम् ।  
गोऽडीयामिति गायनि रीतिं रीतिविशारदाः ॥

The *Goudi* style is characterised by compounds and grandeur; the qualities of softness and delicacy of sense and language are conspicuous by their absence. The following from Bhavabhuti's महावीरचरित is an example of this style:—

दीर्घस्त्रितचन्द्रशेखरधनुर्दण्डावभडीद्यत—  
उक्तारध्वनिरार्थवालचरितप्रसावनाडिधिमः ॥

द्राक्षपथेभ्यक्तपालसंपटमिलदत्रक्षाग्निभाष्टीदर-

भाष्यत् पिण्डितचण्डिमा कथमहीनावापि विश्वास्यति ॥

The *Páncháli* style is characterised by the qualities of माधुर्य and सौकुमार्य which do not appear in the *Goudí* style.

आर्शिष्टश्वथभावान्मा पराणच्छायमाश्रितां ।

मधुरां सुकुमारीच्च पात्तालों कवयी विदुः ॥

Of all these styles Vamana gives prominence to the *Vaidarbhi* as undoubtedly superior to the rest. The study of this style is recommended to the student, that of the other two styles being declared even pernicious.

The author of the *Kávyaprakása* advocates a plainer division.

माधुर्यं व्यञ्जकं चर्चे गपनाग्निकीच्यते ।

आङ्गः प्रकाशकं मन्त्रे गुप्ता कीमला परैः ॥

केपाविदिता वैदभीं प्रमुखा गीतर्या मतः ।

According to him, there are only three qualities माधुर्य, आङ्गः and प्रमादः; and these respectively generate, according to their predominance, three different styles, the उषनाग्रिका, the गुप्ता and the कीमला, which are respectively वैदभीं, गीती and पात्ताली styles according to others. Thus the वैदभीं style is characterised by pleasantness, the गीती by dilation of spirit, and the पात्ताली by a pervading transparency.

Now, it will be clearly seen that a style can not be designated in the same way according to these two different criterions. The

*Vaidarbhi* style, according to Dandi is no less to be characterised by the शीजः quality than by the other qualities; while the *Ka'vyaprakasa* seems to consider this quality as the exclusive possession of the *Goudi* style.

But we know, from his *Ka'vyadarsa*, Dandi's own conception of style. He was an admirer of the *Vaidarbhi* style, and he seems to push on its cause with the ardour of a partisan against the Goudiyas. How far he has been successful the careful reader will be able to discover; but that he attempted to write according to the ideal *Vaidarbhi* style is as clear as daylight. The two predominant qualities of his style are उदारत्व and शीजः. But this is exactly as it should be, according to Dandi at least, in the *Akhyayika* literature.

तदगृहणां लघुनान्न वाह्याल्पत्वमिश्ये ।  
रुदारत्वप्रकारं तदृश्यमाल्यायिकादिष्य ॥

Let us once more say that, according to the *Ka'vyaprakasa* this very शीजः is the characteristic of the *Goudi* style. But perhaps it will be more correct to describe the शीजः in the book as *Sankirna* or diluted.

The style of the पृच्छीठिका is undoubtedly *Pa'ncha'lī* and this is the strongest argument that can be employed to prove here the authorship of a different person. A general softness and beauty of words as contrasted

with bombastic vigor, mark this part of the book.

In conclusion, it may be noted, if only to avoid an error to which even Pandit Vidyāratna seems to have fallen a victim, that the *styles* have nothing to do with the countries from which they take their name ; तत्तद्देशवासिभिः कविभिरादै यथास्त्रकृपमुपलब्ध्यात्पा नीदशी सज्जा। They are so called because the poets of those countries were the first to appreciate or rightly use them. It has been the ambition of all authors to succeed in the *Vaidarvi* style, whether from Gouda or Panchāla. The example quoted above, of the second kind of style, is from Bhavabhūti, who was an inhabitant not of Gouda, but of Vidarbha, according to his own account of himself. Dandī, might have been an inhabitant of विदर्भ which supposition it is only fair to add, is strengthened by his choosing that country as the main scene of his story ; but the mere fact of his having written according to the वैदर्भी रीतिः, or having praised it, if unsupported by stronger reasons, can not possibly be a conclusive argument of it.

One most important feature of the book is the abundance of rare grammatical forms. It can be in this point compared with the *Bhattikāvya*, the avowed intention of which is to make the young student conversant with the rules of grammar. In the *Visruti*,

*charitam* for example, the निषापत्त्य corresponding to the -ed of the past participle of English grammars is studiously avoided, nearly every predicate being formed by a तिङ्गल or conjugated verb. But though the purpose of both the books may be the same, on the whole, the *Bhattikavya* beats the *Dasakumāra-charita* in point of grammatical complexity.

The morality of the volume is low. It is exactly such as we meet with in the days of political and spiritual decline. Looseness is the characteristic of the society depicted by the *Dasakumāra*. Saktisāra, coming home, not satisfied with Gomīnī, keeps a mistress, and it is accounted the glory of that model wife, exactly as in the similar case of धूता in the *Mrichhakatik*, that she behaved with her as her sister. The morality of Anantavarma's Court is perhaps worse than that of the court of Charles II or that of the roystering crew that revelled in the halls of the absent Ulysses. Amitravarmā does not scruple to make immoral overtures to the widow of his half brother. She is indignant, of course; but has no scruple to warm herself into the good graces of the person whom she hates at heart if thereby an ambitious scheme can be successful. She retains her chastity intact; but we can not help wondering how her masterly duplicity can be consonant with a high ideal of womanhood. Gomīnī, of all things, cooks

well, and that is her greatest recommendation. She possesses in a high degree, the tact required in guiding a household; and that is enough in a beautiful wife. She is evidently a very tame girl, at the antipodes of the complex and brilliant womanhood that characterises Romola. Complete submission to her lord, even to the extent of putting up with an immorality on her husband's part that would render a social ostracism inevitable even in these degenerate days, marks her character. The ten princes are chivalrous and accomplished. But they do not despise to know the art of burglary and like trueborn Spartans can steal well. But on the whole, they are very good people; and their failings 'lean to virtue's side.' Visruta seems to handle the image of Durga with the reckless irreverence of a college boy of these days. The zenana system is already established in full rigour, and the marriage-laws seem to be very elastic, intermarriages being frequent.

Hinduism is the religion of the book; but it is a lifeless Hinduism, hardly superior to the Hinduism of these days. It does not permeate the soul; but is a holiday business. It is thoroughly external. Rank superstition that can not understand itself and gapes in stupid wonder without the slightest exercise of personal thought, is one of the

most prominent features of the society portrayed.

With regard to the political aspect of the book, it paints an age of Machiavellian politics in Indian history. Plain dealings, honest blows are unknown. Politics is for once completely divorced from morality. Attacks from behind, underhand dealings, springing mines under the enemy's feet, atrocious use of the stiletto, poisoning, killing in cold blood, and treachery are counted among political virtues. Craft is the order of the day. The people are counted as the goods, and chattels of the king. They are mute witnesses of their country's fate and very quickly become resigned to their everchanging yokes. They are helplessly stupid.

A portion of the *Dasakumāra* was very early edited by Dr. Carey at Serampore. In 1846, came out Prof. Wilson's edition, which, of course, leaves out a great many portions, containing only those that are indisputably Dandī's. A few misprints occur in this edition, which it is sad to see very faithfully copied in the University text book.

There are no less than three poetical introductions to the book. One is the work of श्यश्वीचित, the author of a rhetorical treatise named कृत्यानन्द ; another the work of Vināyaka, the third, the work of one who styles himself Mahārājādhirāj Gopinātha. The last is

tedious and is infinitely worse reading than the original.

There is a Benares commentary on the book ; but it does not greatly help, the notes being very scanty.

## DASA-KUMAR-CHARITA.

---

N. B. *Comments on the words marked with an asterisk\* will be found in the notes appended.*

O lord, I too, while wandering in the Vindhya forest, met, in the neighbourhood of a well, a lad verging upon eight years, pinched by hunger and thirst, though unfit for such privations. With a voice choked with alarm, he said, 'Good sir, render me help in my distress. While in the act of raising water to quench my mortal\* thirst, my only help, an old man, has fallen into the well. I am not able to raise him up.' Then, I, approaching, raising him up by a cord of tendrils,\* restoring vital action to the lad with water raised by means of a bamboo tube, and five or six fruits, felled by means of a stone from the top of a licucha\* tree which shot shaft-high, and seating myself under a tree, said to the old man, "Father, who is this lad? and who are you? And how has this grief befallen?" He, choked with tears, said: "Hear, good sir.

There is a place called Vidarbha. There once reigned a king of spotless fame named Punyavarma, the ornament of the Bhoja dynasty, the partial incarnation of piety, of transcendent prowess,\* truthful, munificent, modest,\* correcting his subjects, winning the affection of his servants, illustrious, high in body and mind,\* enterprising, loyal to the sacred codes, embarking only on practicable and beneficial projects, honoring the enlightened, making his servants principal\*, elevating his friends, humiliating his enemies, never lending an ear to incoherent talk, never tired of merit,\* expert in the fine arts, closely following the codes of morality as well as expediency, returning plentifully for a slight turn, superintending his finances and his animals, carefully watching all his officials, encouraging the successful with suitable gifts and honors, readily counteracting evils accruing from God and man, proficient in the application of the six principles,\* and ruling the four castes after Manu.\* Living out the full span of human life by deeds of piety, for want of merit\* on the part of his subjects, he was enumerated among the immortals.

After him, one of his posterity, named Anantavarmi, ruled the earth. Though rich with all accomplishments, he happened not to be particularly ardent for politics. Once upon a time, his senior minister, Basurakshita, who had been held in high estimation by his father, and who was a person of clever address,\* said to him: My child, all personal advantages, beginning with noble extraction, are seen fully in thy honor. Thy intelligence, naturally keen, cultivated by the study of dancing, music

ic., and charming æsthetic literature, is distinguished over all others. Still, not receiving the discipline of politics, like unsmelted iron, it can not shine so well.

The unsagacious monarch, though highly ascendant, can not perceive when enemies scale his person,\* neither can he proceed on a discrimination of means and ends. Conducting himself wrongly, crossed in his undertakings, he is made little of, by his enemies as well as his own. Nor can the edict of the slighted king avail with his subjects either for acquisition or preservation. Transgressing authority, unrestrained in tongue and conduct,\* the subjects would straiten the whole social system\*. Overstepping all bounds, men cause themselves and their ruler to fall off from this world and the next. Society (the social chariot) moves, in peace, in the track revealed by the light of scripture. Codes of wisdom are as a celestial eye which has resistless sway over all things past, present, and future, intervened\* and remote. Bereft of it, inspite of the existence of two deep large eyes, a creature is blind from incompetence to discern the right. Therefore, laying aside thy passion for extern\* studies, solicit\* thy household learning, politics ; and having acquired the potencies, and successes,\* by following its teachings, do thou, for ever more, with resistless authority, rule this sea-zoned earth.

Having heard this, he entered his harem with 'Your reverence has enjoined aright; so shall it be done.' Sitting front, and so, hearing this talk reported *in passant* by the king, in the presence of females, his early retainer, teacher of all roguery named Vihár bhadra, adroit

in humouring, noted as the vessel of grace, no stranger to music, dancing &c., clever, of unbridled mouth, addicted to spying out the secrets of others, proficient in irony of various shapes,\* jocular, relishing scandal, wellversed in guiles, and given to exacting bribes even from the ministerial circle, said with a smile : "Lord, if by the grace of fortune, any person happens to be a vessel\* of wealth, befooling him with sundry allurements, sharpers feather their own nest. Thus some, engendering hopes of transcendent prosperity to be realised after death, shaving the crown,\* binding with cords of prickly grass,\* covering with hides, anointing with butter, and causing him to be prostrate without meals, appropriate his all. Others, rogues of a darker type, cause him to part with his children, his wife, his body,\* and even his life. If any person, of a shrewd type, be not willing to part with what is in the hand (sure possession) for this mirage, others, surrounding him, say : "We can make a single cowrie a lakh of *karshapanas*,\* kill all foes without weapons, make a mortal with the solitary possession of his body, sovereign, provided the path which we dictate, is followed." He, in his turn, cries, "What is that path?" Then they say: "Well, there are four royal studies scripture, economics, metaphysics and politics. Among them, three, scripture, political economy, and disputations \* are vast and dilatory in action. Let them alone. Read rather politics. This has been recently compressed into six thousand slokas by that teacher, Vishnugupta, for the sake of Maurya. It, being read and fully followed, is potent for anything." He, assenting, reads, and hears, and wears away in it

"That subject again, linked with others, can not be rightly mastered, without traversing the whole field of knowledge. Grant that its spirit is mastered in time whether long or short; not even wife or child is to be trusted by him who has mastered the subject. Even for his own belly, he has to deal out by measurements, considering so many paddy grains as adequate to yield so much cooked rice, and so much fuel sufficient for cooking such a deal of rice.

"Rising from bed, the king, with a half-washed half-unwashed face, having bolted a handful or a half, is to hear all incomings and expenditure in the first watch of the day. While he listens, the wily officials fleece him double. They interpret the forty means of purveyance laid down by Chánakya, by their own ingenuity, in a hundred ways. In the second part of the day, he has a hard time of it, his ear tingling with the vituperation of litigant subjects. There also, judges and others, dispensing victory and defeat at pleasure, fill themselves with riches, and the king, with sin and infamy. In the third, he has\* to bathe and to eat, and when he has eaten, the fear of having been poisoned, does not subside till the assimilation of the food. In the fourth, he rises with arms outstretched for receiving gold. In the fifth, he endures great trouble, being occupied with political deliberations. Then too, the ministers, seemingly disinterested, forming a conclave among themselves, inverting on pleas of merits and flaws; the words of ambassadors and emissaries, the practicability or otherwise of a scheme and the circumstances of place, time,

and the state of things, sprung\* upon their own party, the enemy, and the allies ; and, outwardly allaying both internal and external dissensions, after having fomented them in secret, make the king helplessly subservient to themselves.\* In the sixth, either free pleasure or counsel is to be resorted to. The period of his enjoyment is so limited as to measure no more than three *nadikás* \* and three quarters. In the seventh, there is the trouble of superintending the four divisions of the army ; in the eighth, that of military deliberations in the company of his commander-in-chief.

"Then, again, as soon as the evening prayers are done, emissaries are to be interviewed during the first watch of the night. By their instrumentality, are to be practised, atrocious dealings in poison, fire and steel. During the second, after meals, he begins sacred chant, in the manner of a reciter of the *Vedas*. During the third watch, serenaded\* with music, he continues in bed through the fourth and fifth watches. But how can the luxury of sleep ever accrue to him whose mind is tossed in incessant cares ? Again, in the sixth, commence business thoughts ; in the seventh, the taking of counsel and the sending out of ambassadors &c. The latter again, multiplying the treasures which palatable reports win from both parties, by trade unburdened with taxes, are constantly agoing, inventing business where there is none. In the eighth, priests and others come forward, and say : 'This day, there has been dreamt an evil dream : the stars are illset : the auguries are of evil ; perform propitiatory rights.

Let all the utensils of the fire-sacrifice be of gold. In that case, the rite would be (particularly) efficacious. These Brahmins are little short of Brahniá. Performed by them, a welfare rite becomes doubly beneficial. They are in extreme poverty, burdened with numerous progeny, given to ritualistic practices, and possessed of spiritual fire, and they have not, as yet, received any gifts. Gifts to them are good for heaven, prolong life, and destroy evil. In this way, causing the king to give away largely, through these men, they fatten in private.

"Thus, undergoing constant pestering, which brings him teeming cares, and allows him not an iota of happiness, not to speak of the diplomatist's ever attaining presiding sovereignty, his own territories would become hard to preserve. There is a suspicion that all gifts, honors, and suavities \*, emanating from the behests of a politician, are meant to overreach; and distrust is the *spring*\* of evils. That modicum of wisdom which is the *sine qua non* of life is acquired from life itself. There is no need for the sástras in that direction. Even the suckling seeks to draw its mother's breast in that well-known way.

"As to those who advise (in these terms): 'In this way are the senses to be subdued. In this way are the passions to be abandoned. The political principles founded by peace, are to be applied ceaselessly to friend and foe; time is to be spent in thoughts of war and peace alone. Not the least respite is to be allowed for enjoyment,' they themselves, herons of ministers,\* enjoy

the riches that they rob you of, in the houses of concubines  
Not to speak of these wretches, those austere-minded  
founders of the codes -Sukra, Angirasa, Visáláksha  
Váhudantiputra, Parásara &c.,—did *they* even conquer  
the six passions ? Did they follow the codes ? Success  
and failure have alike attended their actions as well.

“Now, all this is patent in they majesty, -universally  
revered caste, unspent years, a sightly person, and im-  
mense wealth. Do not waste all this, by thoughts of for-  
eign and domestic politics, which are the source of all  
distrust and which, from a multiplication of alternatives\*  
never rid the mind of doubts. Thou hast got ter-  
thousand \* elephants, three lókhs of horses and count-  
less infantry. In addition to this, the rooms of the  
exchequer are filled with gold and gems. The whole  
world, feeding for a thousand *yugas*, will not be able to  
empty thy garners.\* Is this insufficient, that the trouble  
of fresh acquisition is proposed ? The life of a mortal  
measures only four or five days ; of that again, the  
enjoyable part is a diminutive fraction. Adepts in  
state-craft wear away in the act of earning, and can not  
enjoy an iota of what they earn.

“Not to be prolix\*, throwing the weight of the  
administration on capable devoted intimates, do thou  
realise the possession of the body ( life ), holding sea-  
sonable carousals with the inmates of your seraglio, the  
peers of the Houris.” Saying this, he lay for a long time  
embracing the ground with five limbs, his united palms  
kissing his crown. The damsels of the harem laughed  
their eyes sparkling with joy. The king, also, saying

With a smile, "Rise, you are my superior for (inculcating) salutary precepts.\* How is it that you act contrary to your dignity?" and raising him from the ground, lay engrossed in amusement. In these days, constantly goaded to business in hand, by the old minister, while professing lip obedience, he despised him at heart as no reader of mind. Then the minister thought within himself: "Oh my folly from blindness! Obnoxious for urging him to distasteful things, I have become a laughing stock to this man. The unwontedness of his manners is evident. For instance, he does not look upon me with affection, preface his words with a smile, reveal secrets, touch me by the hand, sympathise in sorrow, favour on occasions of festivity, send covetable objects, count my merits, ask the news of my household, look to my friends, make me privy to imminent transactions,\* or take me into his harem. Further, he employs me on unbefitting errands, winks at the usurpation of my seat by others, exhibits confidence in my enemies, returns no answer to my words, asperses\* those who have got the same faults as myself,\* jeers me to the quick, does not smile upon precious articles sent by me, and has\* the lapses of diplomatists trumpeted in my presence by dunces. Chánakya remarks truly: 'Enemies become dear, sailing close to humour, while the truly friendly become obnoxious, being shut out of his intentions'. Still, can't help. Wanton as he is, he is not to be abandoned by hereditary ministers like ourselves. And yet, though not abandoning, what possible service can we render to one who would

not listen to our words? In every way, this kingdom is fallen into the hands of the politic Basantabhanu, King of Ashmaka. Shall future griefs restore him to his senses? Be that as it may; calamity is inevitable. I will somehow continue, retaining my footing, and gagging all evil tongues."

While it so fared with the minister, and the king was conducting himself wantonly, a son of Indrapálita, the minister of the king of Ashmaka named Chandrapálita, coming, surrounded by many players, a great many female artists of no small skill, and emissaries with a great many disguised servants, under the pretext of having been exiled by his father for misdemeanour, gained ascendency over Vihár bhadra by various amusements. By that step, he gained a footing in the realm also. Having edged himself in, he only cried 'Exactly so to whatever amusement the king started. \*

"O lord, there is nothing so useful as chase. From it accrue a great many advantages, the nimbleness of the thighs from the excellence of the exercise, which can enable a man to traverse a great distance, and which helps in perils;—the kindling of the gastric fire which is the sole root of health from the decline of phlegm.—the hardness and agility of the limbs from the decrease of fat;—inurement to heat and cold, air and water, hunger and thirst;—reading of the motives of animals, according to their different attitudes \*;—preventing the destruction of the harvest by the slaying of deer, buffaloes, gayals \* and other animals,—the uprooting of the thorns of overland routes by the slaughter of wolves

and tigers;—the survey of hills and forests which are capable of conduced to various ends;—engaging the confidence of foresters; and the awing of the enemy by the kindling of energy.

In the game of dice as well, there are—incomparable elevation of mind from giving away heaps, as straws,—in difference to joy and grief from the instability of victory as well as the reverse,—growth of puissant rage \*,—boundless keenness, from the watching of the subtle legerdemain practised with the dice, the hand, and the board—wonderful intentness from the concentration of the mind on one subject,—a passion for adventures waiting on firmness of resolve,—indomitableness from contact with rough people, and a respectable and unstinted living. In the enjoyment of beautiful women, there are—a relisation of money and religious ends,—full-blown pride of manhood,—thought reading skill,—a conduct unvexed \* by avarice —proficiency in all the fine arts,—taet of mind and speech, from the constant devising of means for the winning of the unwon, the retention of the won, the enjoyment of the retained, and the propitiation of the irate, —popular respect from charming toilet owing to high covetable\* physical finish,—passing love of friends,—great expectancy on the part of retainers,—a custom of prefacing one's words with a smile,—high spirits,—a habit of humouring, and welfare in both worlds by the begetting of children. In drinking as well, (we notice) a perpetuation of the covetable part of life by the use of drinks which are very efficacious in healing various diseases, a disregard of numberless sorrows from towering pride,\*

extraction of the darts that rankle in the mind by giving offences \*, enhancement of confidence ( confidence which others repose in us ) by fulsome coherent effusions that speak the mind, the tuning the mind to the sole feeling of mirth from want hunting for piques, a full enjoyment of the obje of the senses such as hearing &c., constant promotion friends from liberality, high jinks, and warlikeness from the exclusion of fear and fluster. Acerbity of woe grievous penalty, nonpayment of debts are benefic in their own places. A king, addicted to quietism, like hermit, can be potent neither for the overthrow of enemies, nor for swaying civil affairs.'\*

He, too, conformed to this view, with ardour, if it were gospel the instruction of his preceptor. Following in his wake, the subjects also betook the selves to pleasures. No one sought to discover the faults of others on account of a community of vices. Both king and subject sailing in the same vessel, minister enjoyed the fruits of their own labours. Then, gradual the inlets of income narrowed, while the gateways expenditure, lying at the bidding of spendthrifts, widened from day to day. The chief feudatories, citize and country-people, being admitted into his drink carousals by the king, whose confidence was engaged by similarity of conduct, overstepped the proprieties of their own sphere. The king, also, intrigued with the wives under various pretexts. They, in their turn, revelled in his reprobate herein in great enjoyment with little fear. All the females of the zenana, breaking from

the moorings of morality, and becoming addicted to the artful intimations\* of harlots, listened to the whisperings of gallants not caring a straw for their husbands. Ill blood sprung up thereupon among the inflammable. The weak were slain\* by the strong. The riches of the wealthy were carried off by robbers and others. The highways of vice were thrown wide open and became well trodden paths on all sides. Their relations slain, themselves robbed of their possessions, distressed by death and incarceration, the subjects wailed at the top of their voice, their throats choked with tears. Ill administered penalty engendered fear and anger. Greed asserted its footing upon reduced relations; and disgraced men of honor burned only for (the wound) their dignity (received). By these misdeeds, prospered the enemy's policy of segregation.\*

Then also,—by causing them to enter into exitless gorges, spread with dry grass, bamboos and shrubs, by a (highfrown) description of the advantages of chase and the abundance of game therein, and then, setting fire to the entrance there of,—by throwing them in the way of tigers &c., having (previously) encouraged their slaughter,—by deadly aggravations of hunger and thirst, having lured them to a great distance by exciting their thirst with accounts of desire-yielding wells\*,—by causing them to run along rugged roads that became the causes of their falling into deep pits, impenetrably covered with grass and shrubs,—by extracting the thorns in their feet with poison-tipped razors,—by a free slaughter of them as they stood isolated by the dispersion of their followers on all

sides,—by the discharge of shafts under the feint of th having missed their mark, the bodies of deer,—by incing them, by wagers, to mount steep heights and th by indiscernible precipitations therefrom,—by surroun ing them as they were scantily attended, in pretend hunting excursions, —by creating jealousy in others wi a too laudatory\* introduction of them into plays at dic bird baiting, and festal amusements,—by screwing out the misdeeds from those who happened to have committed any in secret, and then, procuring their conviction, & revealing them to witnesses, on the ground of the having kept away these misdeeds, —by enticing them to enter caves, dig for ore, or seek the attainment of necromantic power\*, and then, causing their death which could be explained away by the specious pretext of th attending dangers,—by inciting them to mount ma elephants, and then causing adverse circumstances,—by angering wild elephants, and then driving them into th circle of those chiefs whose lives were aimed at,—by assassinating those that happened to be contending on question of inheritance, and then laying the blame on the other party,—by killing the incontinent among th feudatories, citizens, and country people, and never trumpeting the names laying the blame at the door of their enemies, —by skilful administration of poison to clothes, ornaments, chaplets, and cosmetic pastes as well as to the articles of food and drink spread out in the shops in the markets,—by aggravating disease on the pretence of medication and by other means, the dealers in poison and others employed by Ashmakendra

He created a great havoc in the camp of Anantavarmá, by exterminating its chief heroes.

Then Vasantabhánu, inciting the king of Bánabásí named Bhánuvarmá, caused him to wage a warfare\* with le Anantavarmá. His frontiers being invaded by the former, it b elieved forces to march against him. The king of c. Ashmaka being the foremost to join among all the e feudatories, became the dearest to him. Other tributaries also joined. Repairing to the neighbouring shores b. of the Nerbudda, they encamped there. At that time, Anantavarmá, inviting the personal actress of the great taudatory prince of Kuntala, Avantideva, whose dancing skill had been highly admired by Chandrapálita and others, witnessed her dancing. The king of Ashmaka said to him (Avantideva) apart : 'This fatuous prince contaminates the persons of our wives. What measure of insult are we to put up with ? (Is there no limit to our patience ?) I possess one hundred elephants, and you, five hundred. Then confederating, let us alienate Virasen, king of Muralá, and Nágapála, king of Sásikya. They too, to be sure, not tolerating his excesses, will conduct themselves in conformity with our own view. This king of Bánabásí, moreover, is my dear friend. Assailed by him from before, we will attack this wanton prince from behind. And then we will divide his riches and animals among ourselves.'

This offer being accepted joyously, he, making a present of twenty excellent raiments, and twentyfive *palas* of gold and saffron\*, and carrying on negotiations through confidential servants, won them over to his own view.

Soon after \*, Anantavarmá fell a victim to the feudatories and the king of Bánavásí, from his aversion to politics. Vasantabhánu taking into his custody, his all but exhausted treasury and animals, said to them : "Apportion (all this) among yourselves, according to your might and exertion in this matter. I will rest contented with any -the humblest part, by your permission." Thus craftily seeming to serve all, he brought about the destruction of all the chiefs, creating contention among them by this apple of discord\* ;--and so, seized every thing that belonged to him. Obliging the king of Bánabásí with a moiety, returning, he appropriated the whole of Anantavarmá's kingdom.

In the meanwhile, the old minister of Vasurakshita, while getting away, aided by some hereditary servants\*, with this prince, his elder sister, Manjuvádini, aged thirteen years, and their mother, the queen Vasundhári, from the inevitability of this calamity, died of hectic fever. Taking her to Máhishmati, friends like ourselves presented her, with her children, before Amitravarmá the half brother of her husband. That villain thought that noble lady otherwise. Roundly reproved by that chaste lady, saying to himself: 'This woman desires to render her son eligible for a throne, herself retaining an unviolated character,' from ruthlessness, sought to kill this lad. Having learnt this, the queen ordered me saying: 'Father Nálijangha, live any where, on your guard, with this lad alive. Should I happen to live, I also will follow. Send me your tidings, being always given to thoughts of safety.'

Some how getting him out of the palace as it was crowded\*, I plunged into the Vindhya woods. Resting for a few days, in a part of the country given to the occupations of the dairy, with the view of reviving him who was distressed by the journey on foot, I got away far off, being afraid, even there, of being overtaken by the king's men. There, going to procure some water for him who was pinched by cruel thirst, and so, slipping into this well, I have been, in this way, obliged by thee. Do thou become the refuge of this helpless prince. With this he clasped his palms.

I asking how his mother was connected by birth\*, he said: 'His mother is born of Kusumdhanyá, king of Kosala, by Ságardatta, daughter of Vaisravana, a merchant of Pátaliputra.' If so, there is a common grandfather of his mother and my father, on the mother's side.' With this, I embraced him with warmth. The old man said: 'Which of Sindhudatta's sons is your father?' and he rejoiced as I replied, 'Susruta'.

"Supplanting Asmaka by that very diplomacy of which he is so proud, I will install this lad on his father's seat,"—so resolving, I cast about for means of alleviating his hunger. At this point, there emerged two deer, out speeding three arrows of a huntsman, and the latter himself. Wresting from his hand, the bow with two arrows that still remained, I killed both. One fell with the dart planted in its body; and the other with the arrow darting out of its body. Giving one to the huntsman, and chopping the thighs, bones, neck, and other parts of the other, and roasting it on the embers of forest fire,

after having shorn the skin of hair,\* I relieved his hunger as well as mine, by hot meat. I asked the hunter who was greatly pleased with my address in this matter, 'Do, you know any news of Mahismati?' He said: "How can I not know, who return this very day, having sold there tiger-skins, and skin bags? The city is given to festivities, in as much as Prachandavarmá is coming to wed Manjuvádiní, the daughter of Amitravarmá."

I whispered in the ears of the old man: 'The crafty Amitravarmá seeks the life of this lad, engendering confidence in the mother by proper attention to the daughter and so meaning to draw him back through her. So, returning and communicating to his mother, in private, his welfare and my story, set up a lamentation in public to the effect that the prince has been devoured by a tiger. That villain, inwardly glad, will seek to soothe the queen with a show of sorrow. Then she is to say: "By my demerit, that child, from regard of whom, I rejected thy advances, is now gone. This day, however, I am thy serving maid." Thus addressed, he will receive great pleasure. Then dissolving this dire poison called *vatsanabha* in water, and steeping a chaplet in it, she is to strike him therewith on the face and the breast, saying: 'O villain, if I am true to my lord, may this prove a smiting by the sword to thy wicked self.' Then she is to give that very chaplet to her daughter, resoaking it in a fresh dilution of the same sort. He dying, while she remained unaffected, the subjects will yield homage to this lady, as indisputably chaste. Then a message is to be sent to Prachandavarmá: 'This kingdom is anarchic.

Kept this girl along with this kingdom.' In the meanwhile, disguised by mendicant robes, receiving ms from the queen herself, we shall be living outside the city, in the neighbourhood of the cremation ground. ~~hence~~ let the queen thus address aside, old citizens ~~to~~ your own honoured self\*, and trustworthy ministers: ~~he~~ goddess Vindhavásiní has smiled upon me in a ~~causa~~ to this effect, on the fourth day from this, Prachan-warmí will die. On the fifth day, after men retire ~~ving~~ examined the solitariness of my shrine, situate ~~i~~ the banks of the Reva, there will emerge with thy ~~ild~~, a Brahmin youth, opening the portals. He, protecting the kingdom, will install the boy on the royal seat, ~~iat~~ prince I have withdrawn from human sight, assuming the form of a tiger. And this dear girl I assign to ~~that~~ Brahmin youth as his wife. Let this rest a sealed ~~cret~~ with you until it comes to pass." He instantly ~~t~~ out highly glad; and all this was performed as contemplated. A report spread on all sides: 'Oh the mighty ladies devoted to their lords! That striking with the aplet did prove a smiting with the sword; nor can you ~~r~~ that there is trick at the bottom of this affair, in as ~~ich~~ as that very wreath, given to her daughter, became ~~z~~ (innocuous) embellishment of her breast and no ~~ath~~. To be sure, whoso transgresses her behests ~~ll~~ be reduced to ashes.

Then, beholding her child and me come for alms, under incognito of mendicants\*, rising from her seat, with lacteal milk trickling she said, agitated with joy,—everend sir, this (prayerful clasping of my palms)

to thee. Do thou favour this helpless person\*. I h  
got a dream; will it come off true?" I said "you  
witness its fruition, this very day." "If so, Oh the te  
ing good luck of thy maid!"—with these words, caus  
Manjuva'diní, who was in the excitement\* of love at  
sight, to bow, said again, in words pregnant with  
'All becomes possible by thy grace.' Then, I, with  
staidness severely tried by the love-vexed glances  
Manjuvádiní, leaving after having beckoned away\* N  
jangha, whispered to him as he followed: 'Where is t  
shortlived renowned\* Prachandavarma?' He repli  
"He sits in the royal pavilion, entertained by players,  
the secure faith that the kingdom has become his ow  
"If so, wait thou in the garden,"—thus charging the  
man and laying down my robes in a dilapidated temp  
and setting the prince to watch them, I, dres  
as an actor, went to Prachandavarmá and entertain  
him. When the heat had declined, winding up vari  
social performances such as dancing, singing, wails  
of various sorts, marches on the hands, and with  
legs on high; scorpion and dolphin movements, &  
turnings in the manner of a fish,—exhibiting wondrou  
difficult feats such as the swoop of the hawk or the  
*krosa*\*, after having covered the body with knives  
lected once and again from the bystanders,—strike  
Prachandavarmá who was situated at a distance of twel  
yards, with a dagger on the breast,—roaring out, 'M  
Vasantabha'ny live for a hundred years,'—forcing  
tops of the massive shouldered arms\* of an arm  
emissary who had raised his sword to lacerate my bod

and rendering him senseless by that much—making the agitated mob stare, I vaulted over the wall which was two men high, and leaping into the garden and crying out, 'to the path of my pursuers,'—running to the east through an avenue of *tamál* trees while my foot prints were rendered indiscernible by Nalijangha who levelled the ~~ands~~, sweeping by the north where my passage could not be traced, the land being strewn with heaps of bricks, ~~ver~~leaping wall and trench,—swiftly getting into the deserted fane,—throwing on my former robes, and wading with difficulty through the city gates, crowded by my deed, obtained the site of the cremation-ground. In that temple of Durgá, I had previously made a hole under the site of the image, the outer opening of which I had stopped with a huge stone dislodged from a dilapidated side. ~~s~~ midnight glided away, getting into the hole with ornaments of precious jewels and silken clothes, we lay there still.

The queen, in her turn, having administered on the preceding day, proper rites of cremation to the king of Málava, and reported the matter to Chandramá as undoubtedly done by the intrigues of the king Asmaka, came, on the very dawn of the next day, ~~th~~ previously informed\* senior citizens, ministers, and ~~id~~atories, and having worshipped the goddess and the loneliness of the interior examined, waited ~~wide~~ with the people, with fixed gaze, and caused a sound of *pataha*\*. Apprized by the sound, which

the narrow crevices, throwing up with my head, on the pedestal with the image, and holding one end

of it which the efforts of a broad shouldered person could hardly move with both hands, and setting it on one side, I emerged and got out the prince. Then restoring Durgá to her original position, emerging in sight by throwing open the portals, I thus addressed the subjects, who stood seized with wonder and manifest horripilation, with the delighted gaze of faith, and reverentially clasped palms: "Thus does the goddess Vindhyavasini bid you through me: 'This day do I present this lad to you, after having, in the form of a tiger screened him from vision, from motives of tenderne<sup>ss</sup>. Do you accept\* him from this day, as of no ill connections on the mother's side, being my own child. Moreover, behold in me his protector, capable of cleaving this earthen pot of an Asmaka prince, a ruthless contriver of ten million intrigues; and as the price of this protection, this girl with fine eyelashes I have been granted to me by the goddess.'"

Hearing this, the subjects rejoiced, saying: 'Oh ! lucky dynasty of Bhoja of whom thou art granted<sup>sa</sup> a protector by the goddess. That inexpressibly jubilant mood shared my mother-in-law also, who that very day caused me to take the sprout-like hand of Manjuvád<sup>1</sup>. When the night was advanced, I filled up the house completely. Not discovering the least flaw, the people, arguing my divinity from my divination of thoughts and discoveries of the missing and the stolen, did not transgress my orders. There was a general belief, concurring in his ascendancy, that the prince was a child of the goddess. On an auspicious day, tonsuring his head and getting

invested with the holy chord, I began to discharge the regal duties while teaching him politics.

I thought within myself: 'Empire stands on the three pillars,—counsel, might and perseverance, which, again, avail in undertakings, (only when) countenanced by each other. By counsel, there is decision; by might undertaking; and by perseverance, execution. Hence, the political tree with fivelimbed counsel as its root, with double might as its trunk, with fourfold perseverance as its boughs, with the seventy-two divisions of subjects as its leaves, with the six principles as fresh sprouts, and with the potencies and successes as its fruits and flowers, serves the leader\*; but from various factors, it can hardly subserve in unaided king. And this Aryaketu, minister of Amitravarmá, belonging to Kosala, is a countryman of his mother's,\* and is endowed with ministerial qualities. Amitravarmá has fallen, only disregarding his advice if he can be won over, well.'

Then, I instructed Nalijangha, in private, "Father, say to the noble Aryaketu apart, 'Who is this mysterious person, that enjoys sovereignty. This our prince is possessed\* by him. Will he be disgorged or devoured? am to be informed of what he says."

At another time, he said to me: 'Frequently suing with presents, starting interesting talk, shampooing his hands and feet, and being (at length) afforded an opportunity by a singularly confiding spirit in him, I questioned him as directed by you and he spoke thus: "Good sir, don't you say so. Purity of extraction, extraordinary keenness of intelligence, superhuman strength

of body, measureless generosity, wonderful skill with weapons, no inconsiderable knowledge of the art a heart saturated with tenderness, and a glow of soul incapable of being overcome by others\* and always displayed on enemies,—all these qualities are concentrated in him, of which a single one is rare elsewhere. He is a thorny\* tree to his enemies, and a sandal tree to his friends. Supplanting that would be political Asmaka, know the prince installed, for certain, on his father's throne by this person".

Even after hearing this, having tried him by various tests, I made him privy\* to my views; and assisted by him, reared ministers possessing truth and purity and emissaries of various guise. Learning from the that the people were opulent, avaricious, arrogant and mostly insubordinate, I, professing absence of greed, displaying righteousness, persecuting atheists, extracting thorns,\* counteracting the intrigues of enemies, and setting the four castes to their respective duties, employed means of acquisition, arguing within myself: 'I will accumulate riches, in as much as all undertakings are based thereupon, and nothing can be more deplorable than weakness in that quarter'.

---

## THE STORY OF GOMINI.

There is a city of the name of Kánchí in Dravida. There (once) lived a merchant's son of immense possessions named Saktikumára. When about eighteen years old, he reflected within himself (took thought): 'There is no happiness for the wifeless as for those who are mated with uncongenial\* wives. Then how am I to get a good wife?' Not looking forward to any fortuitous\* excellence in a wife taken upon faith in others, he wandered over the earth, under the incognito of a fortuneteller, tying a *prastha*\* weight of rice in his apron. Taking him to be a reader of signs, those who had daughters presented them to him. Coming across any girl of his own caste possessing happy signs, he would say; 'Madam, can you feed us with excellent food with this *prastha* of rice?' Laughed at, he roved from house to house.

One day, in the land of Sibi, in Pattana, on the southern banks of the Káverí, he saw a girl with scanty ornaments, who was being presented to him by her nurse and who was living with her parents widowed of immense wealth, having only a ricketty house left to her. Riveting his eyes upon her, he argued: "All the parts of this girl's person are neither too fat, nor too lean, neither too short, nor too big, unrough and glossy.\* Her hands with crimson palms and fingers are marked with many auspicious signs such as those of wheat, fish, lotus, and pitcher. Her feet possessing plane ankle-joints are plump and not tendinous. The shins are sloping. The knee-joints, devoured as it were by the massive thighs,

are hardly discernible. The buttocks are neatly\* parts symmetrical,\* and charming by the disposition of the dimples and stand out in the manner of wheels. The navel is diminutive and deep, and the belly beautified with three curves.\* Standing out in the midst of the bosom with emerging nipples, the modulations of the breast shine from their large expanse. Her glossy lo-shouldered tendril like hands, with soft glossy geln like nails, and straight and tapering fingers have the copper-colored palms marked with signs of teeming wealth, paddy, and progeny. Her throat is slender and undulating like a conch. Her lotus-face has rounded lips with their red parted in the middle—a fine, full chin,—full, tight\* temples,—glossy, blushing segmental brows meeting each other, a nose like a fine blown *tila*\* flower,—slow, melting, restless eyes, lined with fine eyelashes, and shining by the (successive) dark white and red of the three (successive) parts,—a crescent like brow, with tufts of temple locks, dark and charming like the Indranila stone (sapphire) and a pair of beautiful ears delicate as pale, folded lotus stalks. The cluster of hair on her head is not so crisp, is ample (thick), not brown even at the end, flowing, equal glossy and blue by nature, and taking\* by its scent. Such a fine person as this, cannot be dissociated from virtue. My heart is riveted\* on her. So, I will wed her, having tested her thoroughly. To be sure, (a concatenation of) regrets swarm upon those that act without deliberation. So, with affectionate eyes, he said : 'Madam, have you the skill to feed us full with this *prastha* measure of paddy?'

significantly looked at, the old maid, taking the bare *prastha* of paddy from his hand, seated him on a well-watered and well-rubbed part of the verandah, having presented water for washing his feet. The girl, having dried the fragrant grains in the sun, turning them on firm and even ground, and rubbing them gently with the back of a tube, separated the kernels from the husk, keeping the latter whole ; and then said to her nurse : 'Mother, goldsmiths might need these husks which are capable of polishing ornaments. Giving these to them, with the cowries\* yielded thereby, procure sound wood, neither too wet nor too dry, a vessel capable of boiling a small quantity, and two platters. It being so done by her, threshing the grains which she repeatedly turned over with her fingers in a mortar of pentaptera wood which had a capacious belly neither too hollow nor too bulging-out, with a long, heavy, even bodied pestle of *khadira* wood, coated at the mouth with an iron leaf, and visibly depressed in the middle, while her hands were agitated by buxom movements up and down, and, separated as their awn, and chaff had been by the winnowing fan, very frequently washing them in water, she threw them into hot water of five times the measure, having paid a previous oblation to the fire.

Having turned the grains with a ladle, as they, their cohesion loosened, beginning to seethe, passed the bud-d, and abated the fire as they were all equally boiled, placed the platter-covered vessel with its mouth downwards on a platter with the view of extracting the gruel. Sprinkling with water the substantial brands and

turning them into charcoal, after having extinguished the fire, sent them to those that might need them, saying 'With the cowries yielded by these, fetch, as much as can be had, vegetables, ghee, salt, curds, oil, myrabolan and tamarind.' It being so done, having made two or three condiments, somewhat cooling with a palm leaf, that gruel which was placed in a new dish set on moist sands, mixing a little salt in it, and imparting lotus-scent to the gently pressed myrabolans, asked him to bathe, through her maid.

Presented with oil and myrabolans by the latter which had been purified by bath, he bathed in due course. Having bathed, mounting a slab on the floor which had been sprinkled with water and scoured, he sat holding a wide platter given to him on a leaf of a plantain tree that stood in the yard, so divided as to yield only one-third of it. She presented the beverage, first of all. Having drunk that, relieved of the fatigue of his journey, he was refreshed, his entire body perspiring. Then, giving two ladlefuls of rice, she presented a small quantity of ghee soup, and the condiment. And she caused him to take the remaining rice with curds. While a part of the rice yet remained, he was full, and asked for water.

Then she poured water stored in a fresh ewer, scented with new blown *pitald*\* flowers, and perfumed with the fragrance of a fullblown lotus,\* in a current through the spout. He also drank that limpid water by means of the platter which he held to his mouth until he was full to his throat, the hairy fringes\* of his reddening eyes embossed with the cold spray, his hearing delighted with the

sound of the water as it was poured, his cheeks rendered uneven by the horripilation emerging from the luxury of the contact, the nostrils delighted with the mighty flood of fragrance, the sense of taste ravished by the transcendent sweetness. Stopped by a nod, the girl presented in another vessel,\* water for laving (his mouth and hands.) He rested for a short time on a neat bed stretched by the maid on the floor which had been plastered with cow-dung after the removal of the cast-off victuals. And greatly pleased, he brought her home having properly wedded her.

Sleepless,\* she served her lord as her god, unfailingly discharged the duties of the household, and being full of affability, soon attained mastery over his relations. Enthralled by her virtues, making all his relations subordinate to her, and dedicating his body and soul to her only\*, he enjoyed the ternary\* ends of human life. Therefore I say 'The virtues of the wife are for the dear good\* of the householder'.

...



## INTRODUCTION.

### BIRTH OF RAJABAHANA.

Then, followed by his entire army, Rájahansa went to a sage of the name of Vámadeva, glowing with spiritual fire, who was the instrument of the realisation of his desires. Bowing down before him and being hospitably received, he imparted to him what he had to say\*; after having lived for sometime in his hermitage which dispelled his feeling of fatigue, Rájahansa who was frugal of speech, and the ornament of the lunar dynasty, said to him yearning for his kingdom: 'Reverend Sir having defeated me through the might of fate, Mánasa is enjoying the royalty which should be my portion. Resolving that I too, practising severe penance, will uproot my enemy by thy grace who art the protector of the world, I have had recourse to thee who art possessed of self-discipline'. | 328 |.

Then, the sage, aware of the present, past and the future, said to the king; 'There is no need for penance which attenuates the body. Now in the womb of Vasumatí, there shall surely be born, a prince who would crush all enemies. Do thou keep quiet for a time.' A heavenly voice cried just at that time: 'This is true.' The king also, rested on the advice of the sage. Then, when his days of pregnancy were numbered, Vasumatí brought forth, at an auspicious moment, a prince possessing a

the happy signs. Then, the king who knew what was proper, placing before him (by the help of) his priest, who equalled Brahmá in point of spiritual fire, named the sweet\* prince, glowing with his infant-ornaments and his natal ceremony, Rájabáhana.

At that very time there were born to the ministers Sumati, Sumantra, Sumitra, and Susruta, children of great beauty, bright as the newly rising moon, and gifted with long life,\* named Pramati, Mitragupta, Mantragupta, and Visruta. Rájabahana, grew enjoying infantile sports with his friends, the children of the ministers.

#### HOW UPAHARVARMA WAS OBTAINED.\*

On a subsequent occasion, a hermit, presenting to the king, a tender, slightly lad, possessing signs of royalty, said: 'O Lord of the earth, having gone to the forest to fetch *kusa* and sacrificial fuel, I saw a helpless old woman, evidently distressed, shedding tears from surging\* sorrow. Being questioned in these words, 'Why are you crying in this lonely forest?' wiping away the tears with the palm of her hand, she replied to me with an agitated voice; 'O sage, while the king of Mithilá, being invited on the occasion of the Símantaka ceremony of the queen of his friend, the King of Magadha, and coming hentily attended to Dashapura, was putting up there for me, the King of Malwa, who had worshipped Girisa, come to fight with the King of Magadha. Many renowned battles\* taking place between these, Prahárvarmá, King of Videha, rendering aid to his friend was captured

by the victorious enemy, and being happily liberated by his grace, started for his capital with the few surviving soldiers. Then, as he was following a difficult forest-route, being vigorously attacked by a mightier gypsy force, he fled (somewhere). Constituted nurse\* to his twin children, I as well as my daughter became unable to keep pace with the fast flying king.

There, with jaws wide open, a tiger came aiming at me like incarnate anger. Slipping terror-stricken on a huge\* stone, I became invisible. The infant, slipping from my hands, sank into the lap of the carcase of a brown cow that happened to be there. As the fierce tiger not getting me, pulled the carcase, his life was carried off by an arrow discharged from a shooting apparatus (concealed underneath). Taking the lad, his locks all dishevelled, the hunters carried him away, where is not known. Carrying the other prince, I do not know where my daughter is gone. Having sunk into a swoon, I was called back to my senses by a kind cowherd with the sprinkling of water. Restored to my sense I am greatly distressed, having to go to the king alone with this cursed life. Being told the way to the city, she departed immediately.

I too, touched with sorrow for this mishap of your friend, the king of Videha, seeking for the seed\* of his family, happened to come to a beautiful temple of Chandiká, where I saw him. As they, meaning to make him a sacrifice to the goddess in fulfilment of such a victory, were saying (among themselves) : "We will kill him either with the sword, having hung him to the bough of

a tree or with keen arrows, after having planted his legs in mines dug in the sands, or by baiting him with puppies," I thus addressed the gypsies: 'O huntsmen, I am an old Brahmin, who have lost my way in the woods rendered dismal for passing by gloom. Seeking for a road, I went to a distance, placing my child in a shade. Where is he gone? Who has taken him? I cannot see him even after diligent search.\* Bereft\* of the delight of seeing his countenance I will not live. What shall I do? Where shall I go? Haven't you seen him? Some one, accidentally\* taking pity on me, said: "Excellent Brahmin, some body is here. Is this your child truly? If so, take him." So saying, he made over the lad to me. Having bestowed a benediction on them, taking the lad, and resuscitating him with cold water and other appliances, I have brought him to thy lap, rid of all fears. Do thou protect this longlived\* lad! standing in the place of his father.\* The king, sinking his grief for the calamity of his friend in the happiness of looking on the countenance of his child, and calling him Upaharvarmá, brought him up in the same way as Rájabáhana.

#### HOW APAHARVARMA WAS OBTAINED.

Once the king, going out with his attendants on a forest excursion, passing by a road adjoining a gypsy settlement, and seeing a lad of matchless beauty reared by a female of that class, said to her, turning with curiosity; 'Good woman, this lad, so comely, so full of the marks of royalty, can not possibly be sprung

by the victorious enemy, and being happily liberated by his grace, started for his capital with the few surviving soldiers. Then, as he was following a difficult forest-route, being vigorously attacked by a mightier gypsy force, he fled (somewhere). Constituted nurse\* to his twin children, I as well as my daughter became unable to keep pace with the fast flying king.

There, with jaws wide open, a tiger came aiming at me like incarnate anger. Slipping terror-stricken on a huge\* stone, I became invisible. The infant, slipping from my hands, sank into the lap of the carcase of a brown cow that happened to be there. As the fierce tiger not getting me, pulled the carcase, his life was carried off by an arrow discharged from a shooting apparatus (concealed underneath). Taking the lad, his locks all dishevelled, the hunters carried him away, where is not known. Carrying the other prince, I do not know where my daughter is gone. Having sunk into a swoon, I was called back to my senses by a kind cowherd with the sprinkling of water. Restored to my sense I am greatly distressed, having to go to the king alone with this cursed life. Being told the way to the city, she departed immediately.

I too, touched with sorrow for this mishap of your friend, the king of Videha, seeking for the seed\* of his family, happened to come to a beautiful temple of Chandiká, where I saw him. As they, meaning to make him a sacrifice to the goddess in fulfilment of such a victory, were saying (among themselves) : "We will kill him either with the sword, having hung him to the bough of

a tree or with keen arrows, after having planted his legs in mines dug in the sands, or by baiting him with puppies," I thus addressed the gypsies: 'O huntsmen, I am an old Brahmin, who have lost my way in the woods rendered dismal for passing by gloom. Seeking for a road, I went to a distance, placing my child in a shade. Where is he gone? Who has taken him? I cannot see him even after diligent search.\* Bereft\* of the delight of seeing his countenance I will not live. What shall I do? Where shall I go? Haven't you seen him? Some one, accidentally\* taking pity on me, said: "Excellent Brahmin, some body is here. Is this your child truly? If so, take him." So saying, he made over the lad to me. Having bestowed a benediction on them, taking the lad, and resuscitating him with cold water and other appliances, I have brought him to thy lap, rid of all fears. Do thou protect this longlived\* lad! standing in the place of his father.\* The king, sinking his grief for the calamity of his friend in the happiness of looking on the countenance of his child, and calling him Upaharvarmá, brought him up in the same way as Rájabhána.

#### HOW APAHARVARMA WAS OBTAINED.

nce the king, going out with his attendants on a forest excursion, passing by a road adjoining a gypsy settlement, and seeing a lad of matchless beauty reared by a female of that class, said to her, turning with curiosity; 'Good woman, this lad, so comely, so full of the marks of royalty, can not possibly be sprung

from *your* family. The delight of whose eyes, how come to grief, has he fallen into your hands. Speak truthfully.'

Bowing, the woman said with humility, 'O king kidnapped by my husband, while the army of fowlers robbed every thing belonging to the king of Mithilá, and consigned to my care, he has been since then growing up\*. Hearing this and concluding him to be the other prince mentioned by the sage\*, entreating her with sweet words and gifts, he took him, and naming him Apahár-varmá gave him to the queen, saying 'Do thou rear him'.

#### ACQUISITION OF PUSHPODBHAVA.

Once, a disciple of Vámadeva named Somasarmá, throwing a child before him, said: 'O lord, returning after having bathed in the *Rámatirtha*, and seeing this newborn infant of effulgent person carried by a woman in the forest land, I asked with solicitude: 'O poor woman, who are you and for what purpose are you wearily wandering in this forest carrying a child?' The woman replied: 'O prince of sages, in an island called Kálavvana, there lives a rich lord of merchants named Kálagupta. A charming merchant from this country named Ratnodbhava, sprung from a minister of the king of Magadha, who was a repository of virtues, and had traversed the whole globe, wedding his daughter named Suvrittá, the delight of men's sight, was honored by his father-in-law with an abundance of good articles (a splendid dowry). In course of time, she became pregnant with a bending person (under the weight of her womb.)'

Then, yearning to see his own country, Ratnodbhava, his entreaties some how prevailing on his father-in-law, started for Pushpapura, embarking in a vessel with that brisk-eyed damsel. Beat upon by successive surges, the vessel sank in the waters. I who had been appointed a nurse to her, holding up the lady possessed by the lassitude of pregnancy with both hands, and mounting a piece of wood, happily reached the shore. Whether Ratnodbhava with his companions was drowned or how he obtained the shore, I do not know. Put to the climax of privations, Subrittá has been delivered of a child this day, in the midst of the forest. Senseless by the throes, she is now lying under a tree in a spot, shady and cool. From the impracticability of living here, meaning to seek out a road leading to any inhabited place, and judging it improper to leave the infant before her, as she was lying out of her senses, I have brought him with me.

Just at this moment, there came a wild elephant. Terrified at its sight, she fled throwing down the child. Getting into a shrub, I lay there watching. As the huge elephant was taking the lad with his trunk as the latter was lying on the ground as a morsel of tender sprouts, there approached a lion roaring terribly with great fury. While in the act of being thrown up into the sky by the frightened elephant, the child, having been allotted a long life, was intercepted in the sky by a monkey seated on the bough of a neighbouring lofty tree in the belief that it was a mellow fruit, and then, being discovered to be other than a fruit, cast on the broad trunk of the tree. The lion went away having killed the

elephant. I too issuing from my chamber of plants took down the gasping\* lad a mass of effulgence from the tree and failing to see its mother in spite of diligent search in the forest, have brought him to you.'

The king seized with wonder at this simultaneity of good luck happening to friends\* and revolving what could possibly have happened to Ratnodbhava\* feeling joy and grief, gave to Susruta his nephew naming him Pushpodbhava.

#### THE GETTING OF ARTHAPALA.

On another day Vasumatí, coming to her husband holding an infant on her bosom, and being asked from where it came, said "O king, when the night was spent, some heavenly female, placing this child before me and awaking me who was locked in sleep, said, with humility, 'O Queen I am a *Yaksha* girl named Tárávalí, sister of Mánibhadra, and wife of Kámapála, son of your minister Dharmapála and have brought this lad at the behest of the king of the *Yakshas*, in order that he may serve your future child, Rajabahana who will be the lord of the sea-zoned earth and the repository of spotless fame. Do thou, O noble lady, rear him.' Being paid due honors by me whose eyes were dilated with wonder, she instantly became invisible.

Rájahansa, wondering in his mind, at this alliance of Kámapála with a *Yaksha* girl, calling for Sumitra, and explaining all to him, gave to him his nephew after having named him Arthapála.

## THE GETTING OF SOMADATTA.

On the following day, Somasarmá, a disciple of Vámadeva, bringing to the king a child delicate as a flower, said: 'O lord, gone to the banks of the Káverí on pilgrimage, I seeing an old woman in tears holding in her lap an infant with dishevelled temple locks, said: 'O old woman, who are you? Of whose eyes, is this child the delight? Why have you come to this forest? What is the cause of your sorrow?'

Wiping away her tears with both hands and beholding in me one seemingly capable of removing her sorrow, she revealed the cause of her grief: 'O Brahmin lad, Satyavarmá, the youngest child of Sitavarmá, minister of Rájahansa, came to this country on pilgrimage. He having married in some village, a certain Brahmin girl named Kali, from failure of issue from her, married her sister, the golden complexioned Gouri and obtained a son from her. Once upon a time her rival (in the affections of her husband) Kali, being struck with envy, bringing us, out under some pretext threw the child with myself into the river. Holding up the infant with one hand, and swimming with the other, I caught the bough of a drifting tree and placed the infant thereon. As I was being carried away by the current I was bitten by a dark serpent that clung to the bough. The bough which was my stay reached the shore here. I am weeping because there will be no body to protect this infant, when I am dead from the inflammability of this poison.'

Then her body licked by the rampant flames of the dire poison, she fell to the ground. Then taking the

child I have brought him to you in as much as you are the (legitimate) protector of your minister's children.

Having heard this, the king, distressed in his mind by the uncertainty of Satyavarmā's life, gave to the minister Sumati, his nephew naming the latter Somadatta. He also thinking as if his brother was returned\* reared him with special care.

---

# NOTES



## NOTES.

---

*The asterisks mark grammatical rules.*

**P 1.** विश्रुतचरितम्—Adventures of Visruta. चरितम्—  
वरतेभावे तः । नपैः सके भावे तः । विश्रुत means विख्यात ।

उक्ताम्; a division of an *Akhyāyikā Kāvya*; *vide* *Introduction*. According to the *Sihityadarpanam* it is a division of the *Kathā Kāvya*—कथांशानां व्यवच्छे द आश्वास इति  
अथते । For an opposite opinion *vide* *Introduction*. There is good ground for believing that the true reading in the *Kārikā* above quoted is *uchchhvasa* though the annotator Rama Charana is silent on the point. *Vide* Dr. Peterson's introduction to the *Kādamvarī*. The true explanation of the difficulty is of course to be sought in the fact that there is no rigid line of demarcation between the *Kathā* and the *Akhyāyikā*, and that most probably they are, as our author holds in his

परिवर्षमता । सम । साम्यति ; सम्यति समति । लुडि अभमत् and अभमीत् to the exclusion of the form अभामीत् । लिटि वभाम ; समतुः, वभमतुः ।

कीऽपि । What is the meaning of अपि here ?

P 2. त्रुधा । Fem., instrumental case. त्रुअर्तेः किंपि । लुडि अनुधत् । What is the distinction between हनु and करण ? Of what is this an instance ?

त्रुषा, derived in the same way as त्रुधा । हृष् हृष्टति ; लुडि अतर्धत् and अत्रधत् ।

किंश्चन् । There is also a root किंश् of the की class । लुडि अकिंचन् and अकिंशीत् ।

अक्षंशार्हः । कंशन् तीर्तीर्ति कंशार्हलथा न भवतीति । पचायचि अर्ह । The root is of the भू class and yields the forms आनह and आहीत् in लिट् and लुड् respectively. णिचि लुडि आनिहत् ।

क्रचित् । क-किम् । अति । \* किमीत् = सप्तस्यन्तात् किमी-ड्यास्यात् । But how do you get that peculiar form ? ) \* क्राति \* - किमः क्रांशः स्यादति । पर्वे क्रव ।

कृपाभाम, कृपस्याभामलभिन् । अस्यामः - neighbourhood from / अस् which is of the दिव् class and yields the form आस्यत् in लुड् ।

अष्टवर्षद्वृशीय । अष्टी वर्षाणि आप्य भूतः अष्टवर्षः । \*चित्तवति नित्यमिति प्रत्ययस्य लुक् । वर्षश्चालाहिर्गीः प्रत्ययस्य नित्यं लुक्स्याद्यते प्रत्ययार्थे । The affixes ख and ठज् are omitted when they are added to a word - - - - -

animate body. But for this rule, we might have obtained the form अष्टवार्षिक or अष्टवर्षिणीः । \*तद्वितार्थीतरपदे समाहारे चेति सङ्ग्रावाचकेन समाप्तः । Mind देशीय (देशीयर्) here, is an affix. This points out how a language passes from one stage to another । ॥ ईषद्वसमाप्ता कल्पच् देशदेशीयरः ॥

वासगङ्गद् । वासेन गङ्गदं यथा ख्यात्या, if you take गङ्गद as an adjective, deriving it of course from the noun गङ्गदम्, by the affix अच् (\* अर्ग् आदित्यात् अच्) just as the adjective पाप is derived from the noun पाप । It is impossible for inferior intellects to understand how गङ्गद can be explained as वैसाध्यम् and at the same time used as an adverb in the analysis of the compound. वासेन गङ्गदं यत् तत् यथात्यात्तद्विति would be the only way of expounding the compound if गङ्गदम् is taken as a noun as it undoubtedly is in Visvanātha's *Kārikā* मदमङ्गद पापादिवैसाध्यं गङ्गदं विदुः ।

साहाय्यकम् । साहाय्यकम् would be a far better reading, though it is only fair to add, that साहाय्यकम् repeatedly occurs in the edition of 1848. सहाय्यम् भावः साहाय्यमद्व । साहाय्यकम् means the same thing ; in that case \*सहाय्यद्विति वैकल्पिकी वुज्, the alternative form being साहाय्यम् ।

निकली । हङ्गः । निकलः स्यविरः समाविल्यमरः ।

एकश्चरणभूतः । एकं शरणं तर्दव भूतः ॥ पूर्वकालैकृसर्वजरत्युराणा-नव-केवलाः समानाधिकरणेनेति एक शब्देन समासलतः सुप्तुपेति ।

उड्डर्तुमलम् । \*पर्यामित्वचनेवलमर्थेषु तुमुन्निति तुमुन् । अलम् is

अभेत्य । Here there are two affixes अभि and आ । Without the आ we would get the form अभीत्य ।

ब्रतत्या लतया । वह्नी तु ब्रतीती लतत्यमरः ।

उत्तार्थं—उत् + तृ + शिच् + ल्यप् । (What will be the form without the शिच् ? ) । तृष्णातीर्लाट तर्तित ; लिटि ततार, तिरतुः ; लुडि अतारीत् ।

**P 3.** वंशनालीमुखोङ्गताभिः । Explain मुख as उपाय, expounding the compound thus : वंशस्य नाली संव मुखं तेन उज्जृताभिः । अङ्गः, fem. always in the plural.

पञ्चैः पञ्च पट् वा परिमाणं श्यामां तानि सैः । \* वह्नीही संख्यैश्च उज्जवलगणादिति उच् । By virtue of the ङ्, the final vowel with the succeeding letter is turned off.

शरचेपीक्षितम् । चेपः विपणम् । शरस्य चेपी यत्र तद्यथा स्यात्तथा उक्षितः, शरचेपः being—the range of an arrow. Pandit Vidyāratna's mode of expounding is not good, though it certainly possesses the recommendation of simplicity. चेप चिप् belongs to the तुद् class yielding the form अचेपीत् and अचिप्ति in लुड् । The root in उक्षित is श्चि which is of the भ् class and yields, the form अश्चियत् in लुड् । (What will be the form in आक्षनेपद ? )

लिकचवृच् ।, the Artocarpus lacucha.

पातितः is from पाति, the causative form of पत् which yields the form अपत् in लुड्, the causative yielding अपीपत् ।

प्रत्यानीतप्राणवृत्तिम्—प्राणानां वृत्तिः । प्रत्यानीता सा यस्य तम् । The

root नी yields निनाय and निन्दे in लिट् and अनैषौत् and अनेष्ट in लुड्। प्राण is from √ अन् ( करण वाचे घञ् ) which is of the यञ् group : अनिति, आनीत् । (What will be the feminine of the word derived from this root by the addition of शत् ?) In वृत्तिस्, the root is वृत् which is of the आव्यने पद (वर्त्तते, वर्वते), but which yields a परमैपद लुड् form (अवृत्तत्, अवृत्तिस्ट ) । Can the same root be used in the परस्पद in any other tense ?

तरुतत्त्वनिधयः । सद गतौ । \* सदैरप्रतीति षत्वं । सौदति, लुडि असदत् ।

जरत्तम् = वृद्धम् ; decrepit, already worn out.\* जीर्यतेरत्त्वनिति जरन् । Mind here you get अत्तन् and not शत् । अतीतकालार्थकीज्यं प्रत्ययः । In the feminine, you get जरती and not जीर्यन् which is yielded by the feminine of जीर्यन् । जीर्यति । जजार ; जेरतुः जजरतुः । कर्त्तरिज्जी जीर्णः ।

आपत् । \* सम्पदादिभ्यो भाषि क्षिपि ; lit = what falls or happens ; cf *calamity*.

आपत्ता, derived in the कर्त्तृवाच्य, not in the कर्म । \* गत्यर्थाकर्मकेत्यादिना कर्त्तरि क्तः । पदड् गतौ । पदते, पेदे । लुडि अपादि ।

विदर्भीनाम विदर्भ इति ख्यातः—The modern Berars. नाम signifies celebrity ; नाम प्राकाश्य सम्भाव्य क्रीधीपदगम त्रुदन इत्यमरः ।

अनपदः, lit. where men dwell, the seat of men. पद is of the neuter gender meaning स्थान । पदं व्यवस्थितवाण ख्यान-ख्याड्घिवस्तुव्यमरः । अनामा पदमिति । There is a rule \* प्रतिलिपः = स्वाक्षर्यम् according to which a compound

( of the इन्द्र or the तत्पुरुष class ) takes the gender of its final element. It being so, how do you get जनपदः in the masculine ? The explanation is found in this rule of the लिङ्गानुशासनप्रक्रिया—\*नादपजनोपपदानि व्रणाङ्गपदानि ।

भीजवंशभूषणम्, an instance of रूपकालङ्घारः । For the importance of this epithet from the critical point of view vide introduction. In भूषणम् you get ल्युट् (in the करणवाच) and not ल्युः ।

अश्ववतार इव धर्मस्य, an instance not of उपमा but of उत्प्रेक्षा, अंशनवतारः अंशावतारः । \* लृतीया तत्क्रतार्थेन गुणवचनेनि समाप्तः । But a question may arise--Is अंशेन a गुणवचन here ? This objection is vital; for if it be well-founded, we will have to take shelter in यष्टी समाप्तः--The objection is met in this way : गुणवाव धर्मसावस as appears from the example given under the rule : शङ्कुलय खण्डः शङ्कुल खण्डः ; अव खण्डश्वन्द्य क्रियापरवेऽपि नोदाहरणासङ्गतिः ।

अतिमत्त्वः । अति अतिशयितं सत्त्वं यस्य सः । The word सत्त्व is employed to mean a great many things among which are spirituality, strength, staidness, and creature. The second meaning is here taken as the plainest. If you take the last meaning then, of course, the mode of expounding would be सत्त्वमतिक्रान्तः—अतिमानुषः or सर्वाति-शायिगुणसम्पन्नः । \* अत्यादयः क्रान्तादयोऽहितीयर्थेति समाप्तः ।

विनौतः—modest and not educated which meaning it very often has. Not so, however, Kámandaka : नयस

विनयीमूलं विनयः शास्त्रनिश्चयः । विनयोहीन्द्रियजयस्तद्युक्तः शास्त्रस्त्वच्छति ।

According to him विनीतः - जिंतन्द्रियः । This interpretation is perhaps the correct one.

विनीता - *educator*, or rather *corrector*.

प्रजानाम् । \* उपसर्गेच संज्ञायामिति डः । \* कर्तृकर्मणीः क्रतीति कर्मणि पर्णी ।

रज्जितमत्यः । रज्जिती भूत्यो वेन मः । रज्जितः - रज्जू + गिच् + क्, To signify *chase*, we get the form रज्यति । What will be the form of the original root ( which is of the दिव् class ; रज्यति, रज्यते, अरज्जौत्, अरक्तः ; ररज्ज, ररज्जे, ररज्ज ) in लिट् अनुम् ? एव - भू + क्यप् । \* भूत्योऽसंज्ञायामिति । विभर्ति ; विभरामाम्, etc. and वभार ।

उदयीमूर्तिविभाम्, मूर्तिविभाम् ( प्रक्ल्यादिभ्यौपसङ्गानमिति वतीया ) उदय उद्रवतः । दीर्घकाशी महावृद्धिय । This is evidently the meaning. Pandit Vidyāratna ( what a sad thing it is that we have to mention his name as the author of such an absurdity !) takes मूर्तिविभाम् with उत्यानशीलः and explains thus मूर्तिश बुद्धिश ते ताभ्यामुश्यानशीलः । यादृशी आकृति वृद्धिय ताडशी, तदनुसारिण उद्रविग्नाली । It were something if he could catch the real meaning of उत्यानशीलः, for the construction which he follows is rendered doubly absurd by the false meaning which he ascribes to that word.

P 4. उत्यानशीलः - - उत्यानसुश्यमस्तन्शीलं यस्य पौरुषस्त्वभावः ।

Kámandaka : नयविक्रमसम्पदः सूत्यानश्चिन्दियमिति । उत्थान is opposed to *stagnation* and means *enterprise*.

शास्त्रप्रमाणकः । शास्त्रं प्रमाणयतीति । प्रमाणि is a नामधातु derived from प्रमाण under the rule तत्करीति तदाचाट इति । प्रमाणं करीति प्रमाणयति । वह्नीहि may yield the same form ; but the derivation here given has the recommendation of being in strict conformity with Sanskrit idiom, प्रमाणयति being = अनुवर्त्तते । Do not derive प्रमाणक from the root मन् or मान् with the affix णक्, for in that case you will get the dental न.

शक्यभव्यकल्प्यारम्भी । शक्यः साभ्यः । भव्यः कल्प्यारकरः । शक्यशास्त्री भव्यर्थेति शक्यभव्यः । दर्यैत्वर्गेष्वपेण्योरिकम् विश्वव्यविवक्षया विश्वपण-समामः । शक्यभव्यः कल्प्यः आरम्भः ( undertaking or project ) तमारभतइति । नहि अशक्यसम्पाद वल्लुनि मनी निदधाति, नापि शक्य-सम्पादमेवावलोक्य उदकांभितया तद सहसा प्रवर्त्तते परलु मम्भक् विम्भ शक्ये कल्प्यानकरेच कर्मणि प्रवर्त्ततइति भावः । In an old *tika* recently Edited by Babu Bhupan Chandra Basaka the passage is explained as शक्य भव्यश कल्प्यारम्भ मन्च्छीलः । The commentator शिवराम there quotes the following in support of his explanation शक्यं तु सुकरं कर्म भव्यं तु जनलालितम् । कल्पी यक्तं न भद्रेन सद्देवं समाचरेदिति दिवाकरः । To say the least, the passage is suspicious. कल्प्य, according to this, is an enterprise sure to be successful. ( What is the meaning of the कल्प्यप्रत्यय in शक्य and भव्य ? Account for मन् in आरम्भी ? In what वाच्य do you get भव्य ? Quot-

the rules bearing upon the points. ) भवः - *beneficial* and not *possible* ; as a noun, it is of the neuter gender and means *welfare* भावकं भविकं भवित्यमरः । भवित्यादिना कर्त्तरि निपातः । कन्यः क्लृप्तसमर्थ इत्यमात् लिति कर्मणप् । कल्पते वक्षुपे । चक्रृपिषे, चक्रृभे । लुडि अक्रृपत् ( this is very peculiar the original root being आभनेपदी ; उविधानमासर्थात् ) and अक्रन्यिष्ट अक्रृप । In लट् कन्यिष्टते कन्यस्यते and कन्यस्यति । ग्राक-धाती नुडि पद चतुष्यं भवति अशक्त्, अशक्तीत्, अशक्तीत्, अशक्तीत् । The *Shiddhantakaumudi* notices only one form अशक्त् in the क्रादि chapter. रभधातुरात्मनेपदी । रभते, निटि रिभे लुडि अश्य । The desiderative form ( सनि ) is रिप्तं ।

सभावयिता बुद्धान् । ज्ञानिजनार्जनपरायणः ॥ सभावयिता बहुमानगिता । न लीकावर्यत्वादिना षष्ठी प्रतिषेधः । अव सभावयिता सभावनशीलः । तत्प्रव लचः शीलार्थकदमतप्रव षष्ठीप्रतिषेधः । Of the many rules that are not regarded in practice this is one ; the law being almost always accommodated to the practice and not the practice to the law. In what बाच्य is बुद्धान् derived ? बुद्ध here is not a Buddhist minister but a wise man. We find the Brahminic faith all through the book. For possible allusions to the Buddhists see Viharabhadra's address. बुध् is of the दिव् class बुध्यते । अबीधि and अबुद्धि न लुड् । भीख्यते in लट् ।

ग्रभावयिता सेवकान्—तेषां प्रभुत्वं विधाताऽतिभृत्यवस्तु इत्यर्थः । मेवते । लुडि असेविष्ट । लिटि सिषेवे ।

उद्भावयिता बन्धून् । प्रभावयिता, उद्भावयिता and सभावयिता are

all derived from the causal form of the root भू। अभातीति वस्तुः । लोटि मध्यमपुरषैकवचने वधान, लुडि अभान्त्सीत् । यक्ति वध्यते ।

चम्भावयिता शत्रून् । निपूर्वात् अच्चते, क्षिपि चक् । (Give the forms that the same root with the same affix will yield with the prefixes सह, सम् and तिरस्) । The knockerdowm or hammer of his enemies. शतयतीति शत्रुः ।

असम्बद्ध प्रलापेष्वदत्कर्णः । असम्बद्धा अन्योन्यसम्बन्धविधारः प्रलापालवाक्तावधानः । In order to avoid the pleonasm involved in असम्बद्ध, one commentator explains प्रलापाः as = कथनाति, expounding the *samasya* thus : असम्बद्धानां प्रलापामेष, being evidently blind to the fresh and greater difficulty which this wilful interpretation causes : कथं कथनेषु कर्णदानं सम्भवति । In order to answer this, he will have to give a concrete meaning to कथन । If there is any pleonasm, it certainly exists in the imagination of the annotator. Even if there existed a pleonasm, it could be easily explained away as अतिशयदीतक ।

अत्रिवृष्टी गुणेषु । Is it impossible to take the abstract meaning instead of taking गुणेषु as — गुणवत्सु ? The translation will show that it is not impossible to adhere to the abstract meaning. गुणिक्त्वा न कदापि गुणार्जनविरतः । But the other meaning is not bad. In that case गुणशब्दस्य गुणवतिलक्षणा, सदैव गुणिजनपूजनरतिःति भावः ।

‘ this ‘a case of पर्युदासता or प्रसज्य प्रतिविधः ? गुणेषु विश्वये  
प्रसमै ।

अतिनदीणः कलामु । वृत्यगौतादिषु कुशलतमः । मिनदीभ्यां स्नातेः  
कौशले \* इति नदीश्वात् स्नाधाती डें पवम् । There is an  
alternative form नदीस्नातः । नदीणः originally, must have  
meant one who could ford, swim across or bathe in a  
river, thence, it has been appropriated to the meaning  
*expert, dexterate*. नदीस्नातः is the only form for a bather in  
a river.

नेदिष्टी धर्मोर्थसंहितासु lit. -- standing in close proximity to  
codes of (धर्म and अर्थ) piety and economy । नेदिष्टः = अन्तिक +  
इष्ट । \* अन्तिकवादथैर्नेदसाधाविति ।

स्वर्वे इपि सुक्रते सुतरां प्रत्युपकर्त्ता । किमुत गरीयसौत्पयेः सार्थ-  
कवम् । Instead of taking सुक्रतम् in the sense of पुण्यम्, take  
it rather in the sense of श्रीभनं कृतं कर्म । There is some  
difference between पुण्य and सत्कार्य । सुक्रते has been trans-  
lated as *turn* or service, and that meaning is supported  
by the प्रति in प्रत्युपकर्त्ता । अनीयस्युपकारेऽपि भूरिदाता । सुक्रतइत्यव-  
भावे उमी । सुतरां । The Bengali use is quite different from  
the classical. It = *better, splendidly* and is an indeclinable  
derived from सु with the affix चतरां \* किमेत्तिडित्यादिना ।

प्रत्यवेचिता ईच्च, ईच्चते लुडि ऐच्चिष । लिटि ईच्चास्क्रें ।

P 5. यद्वेन । \* प्रकृत्यादिभ्यश्चीपसङ्गानभिति दृतीया । यत् + न =  
यव । यजयाच यतविच्छ्रप्त्यरचोनडिति नड् । यतते । लुडि अयतिष्ठ ।  
लिटि येते ।

उक्षाहयिता कृतकर्मणाम् । सुसमाचरितमन्त्यानासुक्षमाहवङ्कः ।  
(पाठेषुक्षमाहवे युवा) उत्पूर्वात् सहर्तर्णिचि । अथवा उत्समाहवतः  
करीतीति खिचि नामधातुः । मर्तोर्लुक् । But this is not good. लुङ्गि  
असहिष्ट । लिटि सेहे निष्ठायां सांड ।

सद्यः प्रतिकर्त्ता देवमानुषीणामापदाम् । देवादागता (हुताशनादिभ्यो)  
या आपदास्तादैयः । मानुषादागता आयुक्तादिक्रिता या आपदस्तामानुषः ।  
दैव्यय ता मानुष्यय तासाम् । इत्योचित्तिशष्टण्यर्थरिकम् विशेषत्ववच्चया  
कर्मधारयः । अतएव नियाः पुंवत् कर्मधारयजातीयदेवशीर्णिविष्टनैन  
पुंवदभावः । सद्यः कामात्ययाहृते प्रतिकर्त्ता तत्त्वणनिवारक इत्यर्थः ।  
समानेऽहनीति सद्यः । \* सद्यः परत्परारीत्यादिना नियातः । \* मनी-  
जातावज्यतांप्रकर्त्तति मनुष्यशब्दे पुक् ।

पाङ्गुर्णीपश्चीगनिपुणः ॥ पाङ्गुण्याः सम्यादयः तप्तव षड्यन्तम् ।  
तस्योपर्यागः प्रशीगम्भव निपुणः । \* सप्तमी शीरडादिभिरिति सप्तमीतत्पुरुषः  
सम्बिनीविग्यही यानमासनं दैधमाथय इति पाङ्गुण्याः । चातुर्वर्णयादि-  
पाठात् स्वार्थं वज्र् । उपयुड्के । \* प्रोपाम्यां युर्जर यज्ञपावेष्वित्याक्ष  
नेपदम् ।

मनुमार्गेण प्रणेता चातुर्वर्णस्य । मनीः मनु पश्चीतो मार्गमेन । चातु-  
र्वर्णस्य त्राङ्गणप्रमुखाणां चतुर्णां वर्णानां प्रणेता शासिता । न कदाचिपि  
स्त्रीयप्रजासु स्वस्ववर्णीचिताचारन्दिनं सहमानः । चतुर्वर्णां एव चातुर्वर्णस्यम् ।  
चातुर्वर्णादिवात् स्वार्थं वज्र् ।

पुण्यशीकः पुण्यः पवित्रः कलकूर्लग्नश्च । शीको यज्ञो यस्य सः ।  
शीकते । अशीकिष्ट । पवर्य यशस्विच शीक इत्यमरः ।  
पुण्यैः कर्मभिः । द्वेत्वर्थं तृतीया । शसद्वाय तिषु द्वये पापं पुण्यं  
सुखादिचित्यमरवचनाचिलिङ्गत्वम् । The अलङ्कार in this line is  
अनुप्राप्त ।

प्राण । प्र + अन् + ल्यप् । अन belongs to the अद् class and the जच् group. अनिति, आनीत् । शृणृ fem. अनती ।

पुरुषायुषम् । पुरुषस्यायुरिति वाक्ये इच्चतुरितादिना निपातितः । \* कालाध्वनीरव्यत्संशीग इति दितीया । पुरि वृद्धाङ्गुष्ठप्रमाणे दर्श ग्रन्ते इति पुरुषः । शतायुर्वै पुरुषः ।

अपुरुषेन प्रजानामगण्यतामर्हेषु । तत्प्रजानां पुरुषाभावाद्वै वर्त्म लेभे । पुरुषस्याभावोऽपुरुषः' (अच्यौंभावः) तेन हंतुना । \* वृत्तीया सप्तर्थाद्वैहत्त्वं मिति वृत्तीया विभक्तिः । अगण्यत कर्मकर्त्तरि ।

P 6. तदायति रवनि मध्यतिठत् । तत्पूर्वीभुवनं शशास । आयति शब्द उत्तरकार्याद्भिहितः, तदर्थस्य वाधे उत्तरकालागामिनि लक्षणा । There is another interpretation: आयता आयतिः प्रभावः, तस्य वायतिश्चर्यं ति वाक्ये तत्त्वप्रभावद्वत्ताशः । आयतिस्तु स्त्रियां देव्यं प्रभावागामिकालयीरिति मेदिनी । प्रभाव, I believe, never means प्रभवः origin. पर्वीऽयन्त्वभूषणगण्यायां टौकायां समाश्रितोऽपि हय एव । अर्वानम्—अधिश्वीङ् स्यासामधिकरणस्य कर्मसंज्ञा भवतीति । स्थाधातो लुङ्क अस्यात् । In the causative स्यापयति, अतिष्ठिष्यत् ।

देवाद्वैद्वनीत्यां नायाद्वती भूत् विर्धिवशात् नौतिशास्त्रे लक्षणसामादरी-जायत । दण्डनीत्यां विषयं । आद्वतः = आ + द्व + तः कर्त्तरि (अकर्मकत्वविवक्षया) । This derivation is adopted by Mallinatha in his *Sanjibani*. यदा नपुंसकेभावित इति आद्वतम् । तदिद्यतेऽस्ते ति \* अर्श आदिवादचि आद्वतः । यदा कर्त्तरि कर्मोपचारः । आद्वतौ सादर्शवितीवितप्रसरः । आद्वतः = not honoured, but honouring, ardent.

पितुरस्य बहुमतः । It is a treat to see what idle ingenuity has been wasted on this ————— ८८

पितुः सकाशाद्, वहुमानं लभमानः सन् स्थितः, highly esteemed by his father. वहुमतद्वयत् मतिवृद्धीयादिना वर्तमानेकः । पितुरित्यवक्तस्य च वर्तमाने इति षष्ठी । Here rises a dispute ; the father is gone, how can वहुमतः be possibly derived in the present tense ? And if it is not the present tense the instrumental case पिता would be inevitable. So some would take पितुः with मन्त्रिवृद्धः । This is sadly bad. The connection of पितुः with वहुमतः is so close and evident that it cannot be denied without involving an absurdity. अस्तिर्विश्वास्याहार्य लतश धातुमस्त्वं प्रत्यया इत्यनेन संवेदमवदातम् । पितुर्म्य वहुमतमानः स्थितः cf. गच्छन् ददर्श । That the meaning here held is true is quite evident from the fact that Dandī does not write पितुवहुमतः । \* क्रं न च पूजाया मिति समाप्तप्रतिवेदः ।

प्रगल्भवान् प्रगल्भा प्रतिभान्विता वाक् यस्म मः वाचीयकिपटः । प्रगल्भः प्रतिभान्वित इत्यमरः । It is very frequently used however to signify bold or plain-spoken even to immodesty. In that case, of course it will be = of bold address, not knowing how to mince matters. But this is not the meaning here.

आमसम्पत् । श्रीर्योजनकृतवर्षमसमूहः । १० सम्पदादिर्भावे किप् ।

अभिजनात्प्रस्तुति—to be taken not with the verb, but with the subject आमसम्पत्, अभिजन or good extraction being by far the highest advantage contributing to social prestige. अभिजनादिराजसम्पत् । अभिजनः प्रशस्तं कुस्तम्, hence per-

haps प्रशस्तान्वये अन्मपरियहः । It cannot be = जननम् । गीव वाभिजनः कुलमित्यमरः । The अप् is in the अपादानवाच्य and not in the भाव । अभिजायते अस्मादिति । अभिजनीनः means *kulina* or one sprung from a high family. अपादाने पञ्चमीति सूर्य कार्त्तिकाः प्रभृतीति भाव्य प्रथीगात् प्रभृतिशीर्गे पञ्चमी । जायर्तं । जन्मे । अजनि, अजनिट । अवभवति पूर्ये लयि । स्यादवभवान् पूर्यं विषु तवभवानपि ।

\* इतरंभीऽपि द्वृश्वलङ्घति वल् ।

चिदे पु कात्रविस्तरेषु प्राप्रविस्तारा वह्नमत्कात्यात्यनेन लभ-  
म्यूच्चिः । विस्तारः = वि + स्त् । घञ् । विस्तरः is obtained from the  
same root with the affix अप् । This root takes घञ् after it  
to signify expanses, but not that of a sound or word.\*  
प्रथने वाव शब्दे ( वौ + अशब्दे ) । कात्र॑ is a tissue of words.  
so घञ् is barred out. ( How do you get विस्तरः ? )

इतरंभः प्रतिविश्यते । The ablative is perhaps to be explained by the rule पञ्चमी विभक्तेः । इतरंभः, I should think = इतरजनवद्विभः (by लक्षणा) प्रतिविश्यते— कर्षककर्त्तरिप्रयीगः । शिनष्टि । अशिष्टत् ।

तथाऽप्यसी &c. to वृद्धिः । पयने, अपार्दि । संखारम् - सम् + क्त + घञ् । \* सन्धर्येभ्यः करीतौ सृष्टय समवायच does not account for the सृष्ट् here, because the meaning is neither भृषण nor समवाय । So the vrittikara says : सम्पूर्जस्य क्षचिद-  
भृषणेऽपि सुट् । संखातम्भव्या इतिज्ञापकात् ।

हेमज्ञातिः हेमज्ञात्युत्तिवितं वस्तु ।

आतिभाति । लिटि वभो । लुड्डि अभामीत् ( What will be  
the form in लङ—अन ? )

बुद्धिहीनी हि &c. अब भूम्भूद्दस्य नृपाथे नियन्तणे प्रपरार्थस्य पर्वत-  
रूपस्य व्यञ्जनावृच्या भानम् । अब अङ्गीपमा । Though the sense  
of भूम्भूत् is restricted to *king*, here there is an echo of the  
other meaning ( of course, by virtue of the epithets  
that follow ) *mountain*, which is again a type of stupidity,  
the word पर्वत्, in fact meaning both a mountain and a  
stupid fellow ( of intellect impenetrable as granite ).  
भूवं विभर्तीति भूद्वृपी गिरिथ । अथुच्छितमङ्गपदस्य उच्चः  
स्थितय । परैः शतुभिरात्मे तरेय । अथारुहासाणं पङ्गा साक्ष्यसाण-  
मभिभूयमानञ्च आत्मानं स्वं न चेतयत जानाति । विचारविधुरतयाऽन्यतमसे  
वर्तमानः स्साम्यमश्येऽपि कार्यपरिक्षेदं न वर्तीति भावः । उच्छ्रित  
उत्पूर्वाक्षयते: कर्त्तरि क्तः । श्येति । शिश्राय ( what will be the  
form in अतुम् ? ) लुडि अश्रियत् ; also आत्मनेपदी । चेतयते ।  
चुरादि । लुडि अचौचितत । आरुहासाणम् रीहर्ति । अक्षत् । रुदः ।  
सनि रुहचति । (What will be the causal forms ? ) .

P 7. न च शक्तः &c. to वर्तितुम् । उद्देश्यं तदुपायत्र परिक्षिय  
कार्येषु न वर्तितुं पारत्रति । साभ्यमित्यहर्विं लत्य प्रत्ययः । माधवमित्यव  
करणवाच्ये ल्युद् । वर्तितुमित्यव \* शक्तधृषियादिना नृमन् । In the  
*tika* recently edited by Babu Bhupan Chandra Basak, a  
very ingenious, and certainly plausible interpretation is  
given. मात्र्यं विपक्षभूतम् । साधनं सहायभतम् । This is any how  
the technical meaning in political treatises. अस्मित् मित्रौयति  
मिवस्मामिदीयतीयर्थः । शक्तृशक्तौ । अशक्तत् । ( मित्रालकामुदी )

स्वैः - स्वकीयैः, better = ज्ञातिभिः (kinsmen). स्वी (ज्ञातावात्मनि)  
स्वं ( विवाक्षीये ) स्वी (स्त्रियां धने; इत्यमरः) ।

प्रतिहत्यमानः । प्रतिपूर्वाङ्गन्तः कर्मणि शान्त् । लङ्घि अहन्, लुङ्घि अवधीत् ।

प्रजानां । प्रपूर्वकं भू धातु योगे पक्षी नतु सम्बन्धे । प्रभवादियोगे षष्ठ्यापि साधुरिति । तस्य तस्मै वा प्रभवति स एषां यामणीरिति निर्देशात् । It is most probably to be taken with प्रभवति and not योगचेमाराधनाय । योगचेम here most probably pertains not to the subjects, but to the king ; cf. प्रभवति कन्यकाजनस्य पिता ( मालतीमाधवे ) ।

योगचेमाराधनाय । योगीऽलभ्यप्रापणं चेमं लभ्यस्य रक्षणं तर्योराराधनं तस्मै । नहि अवधीरितस्य नृपतेः प्रजा आज्ञानुवर्त्तिन्योभवति अतएव न योगीनापि चेम सुपनमर्ति तस्य त्वर्यः । अलभ्यप्रापणं योगः चेमं लभ्यस्य रक्षणम् ।

यत्किञ्चनवादित्यः = saying any thing that they like. यथाकथञ्चिद्विर्तिन्यः = behaving or conducting themselves as they like. सुप्रसुपेति समासः । अनियन्त्रितजिह्वाः अनियन्त्रित-चरिताश्च ।

सर्वाःस्थितीः सङ्क्षिप्तेयः । कामभाषिणः कामचारिणशजनाः भे समाज-प्राणभूता इत्यमाचरितव्यमित्यनेतिरूपा मर्यादा उद्गङ्ग वर्तमानाः सहानुसमाज विष्ववं घटयेयरिति भावः । सङ्क्षिप्तेयः आकृत्योकृत्यः । कृशविचेपे । किरति । अकारीत् अकारिष्टाम् अकारिष्यः । चकार, चकरतुः In the passive स्थितिः सङ्क्षीयरन् ( what will be the concomitant changes in the other parts of the sentence ? )

निर्मर्यादः मर्यादाभ्यः निष्क्रान्तः । \* निरादयः क्रान्ताद्यर्थे पञ्चम्येति पञ्चमौ समासः ।

योको लीकादितीऽसुतश्च । अनुप्रासालङ्घारः ( of what type ? )

एकव लोकशब्दी जनार्थकः, अपरव भुवनार्थकः । लौकीसु भुवने जने ।

इदम् + तस् = इतः । अदस् + तस् = असुतः । पञ्चम्यां तसिः ।

भंश्येत् । भन्णु अधःपतने इचमात् गिचि भश्यति । ततो विधि-  
लिङ् । भश्यति, लुङ्गि अभश्यत्, अभंश्येत् । The *Siddhanta Kau-  
mudi* notices only one form अभश्यत् । निति वभंश् (what will  
be the form in अतस्?) In the causative you will get  
अवभंश्यत् in लुङ्गि ।

आगम &c. to याचा । वेदोपदिष्टमाचरम् जनेसु निविपत्तिः  
संसारगति र्भवति । याचा याद्यापनेगताविश्वरः । आगम एवदीपस्तन  
हृष्टसेन । (Why not आगमांदीप इव?) This is an instance  
not of उपसा but of रूपकालङ्घारः । अर्थ प्रदर्शकत्वमत्र इयोः  
साधर्म्यम् । दीपयतीति दीपः । दीप्यते । दिदीपे । अदीपि, अदीपिष्ट । (What  
will be the form in यद्?) दण् धार्तोलुङ्गि अद्राचीत् and अदर्शत् ।  
खल् वाक्यालङ्घारे । नियथवाक्यालङ्घार जिज्ञामाननये खत्विष्यमरः ।  
सुखन प्रक्षादिवात् त्रृतीया । (Account for the instrumental  
case in अभवना) वृन् —वर्तते, ववृते । अवृत्तत्, अवर्तिष्ट । (What will  
be the forms in लुङ्ग and सन्?)

दित्र्यं &c. अवहित — occult, shrouded in obscurity.  
विप्रकृष्ट — remote. चर्मचक्रुहि वर्तमान परःस्थमिवार्थः सन्दधाति, शास्त्रं  
नाम तु चक्रुः देशकालनियन्त्रणमङ्गलङ्घार वर्तते । अतएव अधिकारूढवैशिष्ट्या  
रूपकाल्योङ्गलङ्घारः । अव शास्त्रं चर्मचक्रपीवैशिष्ट्यावदप्रतिहतवृत्तित्वात् ।  
विप्रकृष्टः—कृष्ट विलङ्घने । कृष्टति (तदादि कृष्टति, कृष्टते) । अक्राचीत्  
अक्राचीत् अक्राचत् । In the आत्मनेपद अक्रृष्ट अक्राचाताम् अक्राचत्  
इच्छादि ।

P 8. तेन हीनः &c. असामर्थ्यात् । लौचनदीः—भावे ओमी । (What

elastic interpretation is to be given to the rule यस्य च भावेन-  
भावलक्षणम् in order to include such cases as these ?) आयत  
विशालयीरित्यत्र कर्मधारयः। विशालः वैः शालक्षङ्गटचौ इति शालच्  
प्रययः। एवावधारये। जनु has here a tincture of contempt in  
it. It generally means a creature (not necessarily con-  
temptuously), an animal. प्राणी तु चंतर्नाजन्मी जनु जन्य शरीरिण  
इत्यमरः। अर्थदर्शनेषु तत्त्वावधारणेषु। अर्थः—वन्। अर्थोऽभिधेयी  
रं वन् प्रयोजननिवृत्तिपृष्ठ। अर्थ is 'used very elastically as *thing*,  
असामर्थ्यात् अत्यग्रीभावसमाप्तः। \*नायन्यीभावादतीऽमत्पञ्चम्या इति  
असभावः। शास्त्रज्ञानरहितीऽनुपहतेन्द्रियोऽप्यस्य एव अर्थनिर्णयाच  
मत्वात्।

अती &c. to उत्तीर्मिति। वाञ्छाः स्वप्रयोजनवहिर्भूता दण्डनीतिर्वह-  
भूता वा या विद्यास्तासु। Shivaram quotes वैजयन्ती। अभिषङ्गस्त्वभि-  
भवं सङ्गं आक्रांशर्णदपिर्वति। अभिषङ्ग - अभि। सन् ज + अप्। सज्जति,  
लुडि असाक्षीत्। उपसर्गात्मुनातीत्यादिनाष्टवम्। आगमयस्त्र आगमः  
क्षमायामित्यात्मनेपदम्; to signify patience or slow progress as  
from a consideration of another's weakness, to keep pace  
with; to wait for, आगमि (ख्यन्तः) becomes आत्मनेपदी। Hence  
आगमयस्त्र - lead gently; so to coax. Translated into ordinary  
language आगमयस्त्रदण्डनीतिम्— plod in politics. आवर्जित शक्ति-  
सिद्धिः—अधिगतशक्तिरधिगतसिद्धिश्च। शक्तिसिद्धिः, an instance of  
इदं समाप्तः; and not of तत्पुरुषः। शक्तयक्षितः प्रभावोत्तमनवज्ञाः  
सिद्धीयोऽपि तित्वः। Vide शक्तिसिद्धिपुष्टफलः P. 44 of the text.  
These are two technical words in Hindu politics. (What  
are the other two meanings of आवर्जन ?) शाखि—शास्त्र +

लौट् हि । शास्ति, अशात्, लुडि अशिष्यत् । उदधि मौखला यस्या स्ताम् ।

\* पेषवासवा हनधिष्ठिति उदकश्चद्य उदादेशः । तदर्थानुष्ठानेन करणे वतोया । काव्यादि पाठं विहाय नौतिनिहितैकमना लभ्यशक्तिवयोऽधिगत-सिद्धिच्यथ निविनोर्व्विपतिर्भव ।

स्थान एव । स्थाने । एव ० लीपः साकल्यस्थिति यकारस्य लीपः । स्थाने is an indeclinable = युक्तम् । युक्ते द्वे साम्यतं स्थाने इत्यमरः ।

गूरमिः । गौरवे वहुवचनम् ।

उपमिश्य उपपूर्वात् निपुर्वात् शास्यतेल्प्यप् । But take care here the verb शम् is transitive and is used for its causative form. The causative form would have exactly fitted in with the sense ; but grammatically we can not get निशम्य from the causative of शम्, because in that case we would have निशम्य ( \* ल्प्यपि लघुपूर्वात् ) । So शमधातुरिह श्रव-शायकः । अत एषार्थोऽन्तर्भूत इति विज्ञयः । The following bears upon the distinction between the two causative forms which शम् yields : शमीदर्शने । शास्यतिदर्शने मिन्न स्यात् । निशास्यति रूपम् । अन्यत तु प्रश्निनी निशम्य वधुः कथाः । कथं तर्हि निशास्य तदत्यन्तं विस्तराङ्गदती सर्वतः ? शम आलोचन ( शास्यति शास्यते ) इत्यस्य चौरागदिकस्य धातुनामनेकार्थलात् शावर्ण वृत्तिः । शास्यतिवत् । So निशास्यति = sees ; elsewhere निशम्यति ।

चित्तानुवृत्तिकृश्लः । \* सप्तमी शौखैरिति समाप्तः ।

P 9. प्रमादवित्तः । Can you express the same sense by any तद्वित �affix or affixes ?

वहुभङ्गिविशारदः expert in *double entendres*. I am not quite sure as to whether भङ्गि can not be taken in a purely

physical sense as = antics which characterise the विदूषक ।

भड्डी स्यात् वक्तव्यितमिति वैजयन्ती ।

पैशुन्यपग्नितः । पिशुनय भावः पैशुन्यं खलत्वं तत्र पग्नितः । खल-  
अवहारविशारदः । पिशनौ खलम् चकावित्यमरः ।

सचिवमण्डलाद्युतकीचहारी । This shows his vast influence.  
Even ministers tried to win his good graces, by bribing him.

परिहासयिता comic, not परिहसिता which would mean  
laughing at others, scornful.

कुमारमेवक, his *valet-de-chambre* as a prince. कुमारम् सतः  
मेवकः (not a page) कुमारावस्थायाः प्रधति मेवकर्ति भृषणार्घ्यटीका ।

सकलदर्शनीयाश्यायः ॥ A professor of all types of knavery.  
इडये ति सर्ते ण उपेत्यास्मादधीयते इत्याश्यायः । अपादाने स्वियासुप-  
मस्त्वानं तदनाच वा डीप्रिति ख्वियासुपाश्याया उपाश्यायी ।

विभृतेः । Put a comma after this. भाजनम् has been  
translated by the scriptural word रेतः / = recipient,  
repository.

उच्चावचैः । ॥ सम्युर अंसकादय इत्यर्थं उदर्भ्वि च अवाचि चेति  
उच्चावचानि तेः ।

कदर्थयन्तः कुमितीर्थः कदर्थः कदर्थवन्तं कुर्वन्तः कदर्थयन्तः णाविष-  
वडावात् नामधातौ णिचि क्षते मतपीलुक् । It = worrying, pestering,  
befooling. ॥ कीः क तत्पुरुषेऽचीति कदादेशः । Yopadeva does  
not restrict the mutation to तत्पुरुषः । So this mode  
of expounding would be in perfect conformity with his  
grammar : कुमितीर्थी यस्य स कदर्थसं कुर्वन्तम्, You can

not get this form in बहवीहि according to the सिद्धान्त-कोसुदी ।

तथाहि— for instance.

प्रेत्य ( प्र + इ + ल्यप् ) = in the other world. प्रेतासुत्रभवान्तरे इत्यमरः । This word is an indeclinable, and has been crystallised into a separate word like असुत्र, कुत्र etc. Lit. It = स्तत्वा, or after death.

किन्तु अपरमायें । Not so in the भगवान्न्या टीका which holds किन्तु to be a particle of *certainty* here. सुगड्यित्वा शिरः — tonsuring the head. \* सुगड्यित्वा तादिना गिर्चि सुगडीति-नामधातुः ।

दर्मरञ्जुभिः = कुरुनिर्भिताभिः रञ्जुभिः ; अस्वीकृशं कृपीदभिः ।

अनश्नन्त शाश्वनिता . Would you take अनश्नन्त् as an adverb or as an adjective?)

वहा ‘ते वप्नाति । नुङ्गि अभान्त्-सौत् । (What will be the form in नुङ्गि हि ) लिप् --(उभयपदौ) लिप्यति नुङ्गि अलिपत । श्री ; श्रीत, नुङ्गि अश्वयिष्ट (What will be the forms with अक् and अन् in लङ् ? )

**P 10. पापमिड्नः** — violators of Scripture, according to this fanciful analysis of the word :

पात्रनात्त च वीधर्यः पा शश्वं न निगद्यते ।

पश्चुयन्ति तु तं यमान् पापम्भास्त्वं कीर्त्तिः ।

Here some imagine there is most probably an allusion to the Buddhists who deny the authority of the Vedas.

पुच्चदारश्चौरजीवितान्यपि । किसुतेवराणि वसूनीतपेः सांकल्पम् ।

Supply the other accusative (प्रयोज्य कर्ता) । Strict grammar requires तेन, though the प्रयोज्य कर्ता in such cases does take the accusative termination in practice.

पटुजातीयः पटुप्रकारः । ( प्रकारार्थे जातीयप्रत्ययः ) there is a difference between देश्य and जातीय । One signifies प्रकार the other प्रकारवत् ।

सगद्विग्निकार्ये । तादर्थे' चतुर्थी । सगद्विग्नामर्गीचिकित्यमरः ।

काकिणी विंशद्वाटकाः । वराटकानां दशकद्वयं यत् सा काकिणीति भास्तुराचार्यः इति भृषणास्त्वायां टीकायाम् ।

आपादर्थम् = आपादर्थितुं शक्ताः । सर्वत्र० शक्तिलिङ्गेतिनिङ्ग् । काषायपणः (काहन इति भाषा ) काषायपणम् विज्ञेयसामिकः काषिकः पण इति सन् ।

एकश्शरीरमावसपि एकं केवलं शरीरं यस्येति वियहे एकश्शरीरः ततोऽवधारणार्थमादेण नियसमासः सहायविरहितमिति यावत् । (Can it not be derived by the सावच् affix?)

चक्रवर्तिन सार्वभोमस् । चक्रवर्ती सार्वभोमदृश्यमरः ।

एकामपि काकिणी &c. In the passive you will have एकापि काकिणी काषायपणलक्ष्मापाद्यत, सर्वश्ववीश्वाल्येरत् एकश्शरीरमावसपि taking it as an instance of नियसमासः, मर्त्य चक्रवर्तीं विधौयत यद्यस्मदुद्दिष्टेन मार्गेण (जनः) चरति ।

इमान् । प्रत्याहंश्य कर्म न तु कर्मप्रवचनीययोगे द्वितीया ।

चत्वारी &c. चत्वारी = the three vedas ; आन्वीक्षिकी = metaphysics contributing to a knowledge of one's self ; वार्ता = political economy, that part of it specially, which has to do with labourers ; दर्ढनीति = polity. The following lines

from कामन्दकीय नीतिसार will, it is hoped, elucidate the passage. The second canto of the book is taken up with the division of the departments of princely learning and encomiums on दण्डनीति ।

आर्नेत्तिकामविज्ञानं धर्मधर्मो वर्योस्मितौ ।  
 अथर्वांतु वात्तांयां दण्डनीतीं नयावर्ती ॥  
 आर्नेत्तिकामविज्ञानं सादीक्षणात् सूजदःवदी ।  
 इच्छमाणमया तत्त्वं द्वयंगांका गुदन्वात  
 क्रमज्ञःसामनासान भव्यो वेदास्त्वयी सता ।  
 द्वम् नीकामवाप्नाति चतुर्वातिनिध्ययादिधि ॥  
 अहानि वेदायलार्गी सामान्यावगिम्नरः ।  
 धर्मग्राम्य पुराणाद् वर्योद सर्वसूक्ष्मते ॥  
 पागपात् लिपिः पव्य वात्ता वात्तादुतीविनास् ।  
 सम्पर्नात्त्वामाधुर्न इच्छस्य सच्चिति ॥  
 दर्मा दण्ड इति ख्यातलात्म्याद्वाद्वासहोपतिः ।  
 तथ नीतिद्वयद्वात्तिर्वनाद्वात्तिर्वनात्ति ॥

आर्नेत्तिकी (from इच्छा) would be then spiritual knowledge leading us to be indifferent to pleasure and pain वात्ता relates to the tending of cattle, agriculture, and commerce. वर्यो is a very elastic term including the *vedangas*, *puranas* etc. and दण्डनीति means elements of polity. दण्डः दसः, दण्डपराश्रमो शृपतिरपि दण्डस्यनीतिः । (Can you say why the अथर्वन् is excluded from the vedas as calculated in वर्यो ? )

अधीक्ष । (What will be the form in सन् ?) अश्वैष । अधिजगी ।

P. 11. इयमिदानीम् &c. For a splendid note on मौथ्य see

Max Muller's History of Ancient Sanskrit Literature. Only fragments of this चाणक्यनीति have survived. The following tribute is paid to the memory of the Indian Machiavelli by कामन्दक ।

एकाकी मन्त्रशक्ता यः शक्ता शक्तिधरीपमः,  
 आजहार वृचन्द्राय चन्द्रगपाय मेदिनीम् ।  
 नीतिशास्त्रात् धीमानर्थशास्त्रमहीदधेः  
 समद्वयं नमस्त्वं विग्रहपाय विधसे ॥

Chanakya lived in the fourth century before Christ. The occurrence of the word इदानीम् does not necessarily argue in favour of a remote date of Dandi, because it may be taken to mean *at present* without signifying any contiguity of time. The locative termination in मोर्यार्थे has sorely troubled me and I am inclined to believe it to be an incorrect reading for मौर्यार्थम् । \* निमित्तात् कर्मयोगे (as exemplified in चर्मणि दीर्घपन हन्ति) does not afford any relief because the relation must be in that case one of संबोधसम्बाय । The only way of getting out of the difficulty is perhaps to avoid नितासमासः and explain by क्रियाधाहारः ; thus भौयस्य चन्द्रगपस्य अर्थः प्रद्योजनम् तत्र वर्तमानेन तत् साधयितुकामेनेत्यादि । अथवा भावे उभौ (१) । सुरा तत्त्वान्वी चोरकारपलौ तस्या अपल्यु पुमान् भौयः ।

(१) Since writing the above I have been convinced that the reading is quite correct and that this is an ins

यथीककर्मक्षमाः ॥ competent to perform the above mentioned wonders. तत्रैव दग्दनोयामेव ।

जरा । जृष्वयोहानो । पितात् डः । जीर्यति । जजार, जेरः जजरतुः लुडि वै कन्यिकोऽडः अजरत् अजारीत् । Decline the word वाद्ययम् । \* एकाचो निव्यमिति सयद् ।

अधिगंस्यते । \* गमरिट् परद्वैपदेविव्यनेनामनेपदे इड़भावः । तत्त्वतः । दृतीया स्यानि तस्मिः ।

कालेन । I believe this is, an instance of अपवर्गं दृतीया But I am not sure if it fall under प्रक्रादिभ्ययीपमव्यानम् ।

पुच्छदारमयि । कर्यत् आमा वै पत्रनामार्थीति जाया चार्द्दाङ्गमिति पुच्छदारणां स्वाङ्गस्य कल्पनीयत्वतः ॥ इन्हेः प्राणिमेनात्याङ्गानामिति समाहारहर्वन्नेनकवद्वाच । ६

विश्वामम् ॥ अहन्नीर्वदिति समरहर्विं अत् । There is a difficulty here, because अम् is neuter. But it is obviated by considering it as made transitive by this addition of the prefix वि । Cf. विश्वसर्नीय and विश्वम् । विश्वाममहर्तीति would be a तद्विति derivation and perhaps less objectionable श्वमिति अश्वरीत् । क्रत्, an indeclinable.

इयान् \* किमिद्यां वांशः इति वत्पीवः । Note here that the meaning of the affix is परिभाण 'इयान् + एवं परिभाणः' ; and the affix is not मत्प् but वत्प् of which the व changes into य ।

पाकाय । \* तादर्थे नत् तुमर्याच भाववचनादिति चतुर्थी । Why? tance of विषयं सप्तमो ; (having nothing to do with निव्यसमाम्) cf. चण्डकौशिके ।

गृह्यतामज्जिं तमिदं भार्यात्तनयविक्रयात् ।

एतावत् । \* यत्तदेतेभ्यः परिमाणे वत्पृ इति वत्पृ ।

इत्यनम् । इस्मे । रेखित । इत्यात्मके । करणवाचे ल्युट् ।

मानीनानपूर्वकम् = by weighing and measurement, and so, not tautological. तुलावच्छेद उत्तानीमानः प्रस्तार्दिभिः क्रत इति वै जयन्तौ।

P 12. चानिताचानिते । \*क्रत नञ्च विशिष्टं नानत् इति समाप्तः ।

मुष्टि मईमुष्टि' वाभ्यनरीकृत्य । I am convinced the translation given of this passage is positively wrong. I took it to refer to the custom of taking morning meals to which frequent allusions occur in Sanscrit plays (cf the words कल्यवर्ती and प्रातराशः, also vide सूक्ष्माटिकम् )। अभ्यनरीकृता = अवर्जन्यता, without leaving out, taking into calculation. मुष्टि: a handful. Thus he is penny-wise but pound foolish, pettily guards small interests but allows himself to be fleeced thoroughly in important matters. In the commentary newly published by Babu Bhupan Chandra Vasak, मुष्टि: is explained very intelligibly as परिमाणविशेषः। But I do not exactly understand the supplementary note जनपदावच्यमीवकी मुष्टिः। यासथ शीघ्रकीईमुष्टिः। मुष्टिमईमुष्टि-मध्यनरीकृत्य should be rendered as *straining at a handful or a half* (straining at a gnat but swallowing a camel).

Write a note on the gender of मुष्टि: ।

आयच्यजातम् । जातं समूहम् । जातं जात्योघजनमसु ।

श्वस्तएवाम्य may be an instance of अनादर षष्ठी। But I would choose to explain this as an instance of सम्बन्धे षष्ठी— दिगुणमर्थमित्यनेन सम्बन्धः ।

अध्यक्षधूताः । अध्यक्षाश ते धूतांशेति \* पीटायुवतिसीकिष्यादिना  
कर्मधारयी न तु \* कृत्प्रितानि कृत्प्रितानि । (Why ?)

चत्वारिंशतं ( Account for the number here )

अन्योऽन्यं । The two rules bearing upon the reduplication  
and the absence of the omission of the विभक्तिशीप are \*  
प्रतीहारे सर्वनामी हे वाच्य and \* समासवच बहुलम् ।

विवदमानानां ( there is an alternative form विवदताम् ) \*  
विभाषा विप्रलापे इत्यात्मनेपदम् । विप्रलापः - विरुद्धाक्षिरूपं व्यक्तवाचां  
सम्बन्धारणम् । मनुषादीनां सम्भूतीज्ञारणमावे तु नित्यमात्मनेपदम् ।  
You do not get any alternative form to signify mere  
simultaneous articulate utterance.

प्राड्विवाकी व्यवहारद्रष्टा । द्रष्टरि व्यवहाराणां प्राड्विवाकाक्षदर्शका  
वित्यमरः । The first part of the word is from root प्रक्ष,  
and the second from either root वच् or विच् ।

स्नातुं भीकुञ्ज लभते । Mark the idiom.

P 13. मन्त्रम्याः ॥ व्यवहारात्रीवाः, vakils according to the  
Bhushanā commentary. मिर्योऽन्योन्यं रहस्यपीत्यमरः ।

अवश्यम्, an adverb. नान्तिवशी यस्मिं स्तद् यथास्यात्तथा । वर्ग-  
आयत्तायाऽवृत्ति विश्वः ।

स्वर्विहारकालः स्वर्वी निरवयही विहारस्य कालः । Analyse the  
word स्वर्व, and account for the form.

एतावान् एत्परिमाणः । \* यत्तद्दंतम्यः परिमाणे वतुप् ।

नाडिकाः । A *nadika* is equal to twenty four minutes.

चतुरद्वयवल्पप्रद्वयवल्पप्रयासः । इत्युक्तव्यपादातं सेनाङ्गं स्नात् चतुर्द्वय  
मित्यमरः ।

सेनापतिसखस्य सेनापते. सखा सेनापतिसखस्य ।\* राजाहः सखिभ्यश्च इति टच् कर्मधारयः ( what will be the feminine ? ) and not बहुत्रीहि ।

P 14. श्रीविद्यः > क्रन्दस + अज् \* श्रीविद्यश्क्रन्दोऽवौति । There is an alternative form क्रान्दस । श्रीविद्यस्य भावः > श्रीवन् \* हायनान्-युग्मादिभ्योऽर्जिति ।

आरभते । निट् रिमे, लुङ्कि अरभ । (What will be the form in मन् ? )

त्र्यंधीयेण । त्र्यं comes from चतुर् and means a concert of four instruments.

मंविष्टः । मम्पुन्नात् विश्टेः कर्त्तरिकः । निर्दितः having sunk into asleep ; being lulled asleep । श्यामिदा णवनं स्वापः स्वप्नः भवेण इत्यपि । विश्टिः अविचत् । ( Add the affix नि to विश्ट )

चतुर्थपञ्चमोः काला वनीरलान्तरंयोग्य इति दितोया । पञ्चमः -- पञ्चम् वृत्तार्थः मयद् \* नामादसख्यादक्षंट् ।

शर्योति किल । श्रेते, अश्रयिष्ट । यकि श्रष्टते । किल वार्तायां they say. अजस्त्वा च नामविव्लसनसः अज इः चिनायासेन विव्लनं सर्वी यन्मय । Mind अजस्त्वा is an adverb. \* नमिकम्भीयादिना नच् इदं जस्त्वार्तः कियामातलर्दिकात् कर्त्तरिकः । जस्त्वति । लुङ्कि अजस्त्व, यामीत् । आयास यम् प्रयत्ने इत्यन्दाहति । यस्त्वति, लुङ्कि अयस्त्व, यामीत् ।

वराक्षम् । हृषाती राक्षम् ।

उपनमेत् । नप्यति । अनंसीत् । निनांसति (सनि) ननमते (यडि) What will be the कर्मकर्त्तरि form ? ) विधिनिभन्दण्यादिना अश्वेलिङ् ।

वणिज्या । \* दृतवणिभ्या वैति वार्तिकस्वेण वणिजः कर्मेति वणिज्या । वणिजस्मिति काशिका । माधवस्तु वणिज्याशब्दः स्वभावात् स्वीनिहः ; भावेत् चायं प्रथयो न तु कर्मणोत्याह । भाष्येत् दृतवणिग्याच्च ति नास्येव । ब्राह्मणादिवादाग्निज्यमपीति मिहान्तकौमुदीवृत्तिः । शकुनानि भविष्यत्त्वशर्गनिमित्तानि । शुभशंसिनिमित्त च शकु स्यान्नपुंमकमिति मेदिनी । अत शुभशन्दोऽशुभस्याप्युपलक्षणः । Cf *augury* from *avis*, bird .

सावर्णम् — विकार अण् ।

P 15. यज्ञानः \* स्वर्णीर्ब्बनिष्ठ ।

स्वर्णम् \* तवमाधुरिति यत् । \* तदप्य प्रथीजनमित्यनेनापि मित्यति बहु चह । Account for the इर्भाद् here. Would you choose to take it as an adverb ?

दापथित्वा — अचिर्द्दीश्वादिना पक् ।

अहव्रिशम् । Account for the एकवङ्गायः ।

स्वमङ्गलमादमपि । For मङ्गल vide Kamandaki chapter V.

दुरारक्षम् ( Is this an instance of स्वल् ? )

शास्त्रज्ञसमाज्ञातः शास्त्रज्ञव न कीर्तित इति भषणात्यकायाम् And that assuredly is the meaning. Exound the *samādhi* in such a way as will yield that meaning. This is departure from the sense adopted in the translation.

अविश्वास्यता । विश्वायां विश्वासाहं नथा न भवतोच्चिश्वास्य स्वभावस्त्वा । जन्मभूमि — seedplot, origin.

यावता । See the note on एतावता above.

P 16. शास्त्रेणार्थः \* गत्यमान साधनक्रियापेचया करये दृतीया । शास्त्रेण प्रथीजनम् ।

सनन्धयीऽपि किसुतेतर इत्यपेः सार्थकत्वम् । \* नासिकासनयी  
तिथिं इति ग्रः । सनन्धयतीति । The feminine would be सनन्धयी  
and not सनन्धया । सनश्चदेन सन्य लक्ष्यते । Cf. वीणा श्रूयते ।

तेजैरुपायैः । यत्तदेनियसन्धयेऽपि प्रकालप्रसिद्धानुभूतार्थलक्ष्यद्वी  
दुपादानं नापेत्तद्विति वदभावः । तत् requires a यत्, but the  
latter is omitted because तत् signifies प्रसिद्धि or celebrity  
and so the reader can easily gather what it refers to.

लिप्सते ॥ मनि सीमत्यादिनाऽत्र इम् ।

अपास्य । अस्म चंपे । अप्यति लुडः आस्यत् ।

अतियन्ताम् - अतिशयिताम् यन्तामतप्तव प्रादिममासः ।

इन्द्रियम् । इन्द्रम् ( - आमनः) लिङ्गमिन्द्रियम् ॥ \* इन्द्रियमिन्द्रिङ्ग-  
धादिना निपातितः ।

ज्ञेतव्यानि । जयति । जिगाय । अजैषीत् । ( What will be the  
form in मन् ? )

व्याच्य । अज्ञति, अत्याक्षीत् । ( Do you ever get व्याच्य ? )  
यत्तेष्विति गवनिरथः । व्यज्ञप्तज्ञीशति कार्गिका । रथत् प्रकरणे  
यज्ञप्रसङ्गानमिति हि भाष्यम् । The Mugdhabodha is very  
clear on this point.

प्रयोज्ञः । Why not प्रयोग्यः ? \* एव आवश्यकद्विति कृत्वनिषेधः ।  
You can not take shelter in the rule \* प्रयोज्ञानियीज्ञी शक्तार्थः ।  
प्रयुक्तो ( why not प्रयुनक्ति ? ) प्रायुक्त ।

मन्त्रिवक्तोः कपटशीलैर्मन्त्रिभिः । \* उपमितं व्याघ्रादिभिरित्यादिना  
मासः ।

चौर्थार्जितम् चौरस्य कर्मेति ॥ गुणवचनब्राह्मणादिभः कर्मणि चेति  
प्रज् । तेन अर्जितम् ।

दासीटहेषु वेग्याभवनेषु । गरहं गरहाश पुं भूमि कलवेऽपि च सम्बन्धिति मेदिनी । Notice the number of गरह ।

विश्वालाक्ष and बाहुदलिपुत्र are two celebrated names in the political literature of the Hindus. Kamandaka alludes to both of them ; vide VIII. 28 ; and X. 17.

P 17. नन्दिदमुपपत्रं देवम्—नात्र कवित् संश्यमावकाशः  
देवस्य सत्वस्य इदमुपपत्रं सुपर्पत्तिमत् सन्दर्भहितम् । यद्वा वा उपपत्रं  
भव्यमेव उपयाचकीभ्य समानकेशाद्दते उपस्थित देवम्—सत्वस्य षडौ ।  
उपपत्रम्—उपर्वात् पर्यन्तः कर्त्तव्यः । But it would be perverse  
to interpret thus : देवम् इदं वल्यमाणं सञ्चमुपपत्रं ज्ञातम् ।

बहुमार्गविक यात् । सर्वकार्यवमन्तसमर्थं न किमनेन पथा पिचाराति  
उतामुनेतिपत्पन्नि ॥ इत्याथ्यजनक्तु ।

तत्त्वावाचः । vide Pandit Girish Chunder Vidyáratna's  
note on this passage.

तत्सर्वम् । Account for the neuter gender.

माक्या माक्या तृष्णा । साडि लुड् । \* न माड् योरि इलडभावः  
दशमहगाणि, a myriad.

पादातम् । पद्मामतनि त्रि ते पदातयः—पाद + अत् । इन् \*  
अज्यतिभ्यास्याद्य चेतीण् प्रतापः । \* पादम् पदाज्याति गोपहतेष इति  
पादशङ्कम् पदादेशः । तेयां सम्भवः पादातम् । (पदाति + सम्भार्थं अण् )  
भिक्षादिभीजनियनेन । Decline पाद ।

समयमपि यगमहस्य भज्ञानः । भुजीजनवनइत्यामनेपदम् । सहस्र  
मियत्र कालाख्यनारव्यतासंर्योग इति द्वितीया ।

कीषः—कमूलः a granary.

प्रलयते—उपदिग्वते । द्रुत् सूतौ । सौति, सौवौति ( also आमनेपद )  
अस्तावौत् ( सनि ) नुष्टष्टति ।

चतुःपक्षानि ( प्रथमाविभक्तिः ) चलारि पञ्च वा परिमाणमेषामिति

\* वहन्नीहो संख्ये येऽजवहगणादिति उत् ।

अत्याल्पम् । प्रकारे गुणवचनम्येति दिभावः ।

P 18. अंसते । उविधानसामर्थ्याद्विः अभ्यसत् । ( What would be the regular form? )

ईहन्ते लभन्ते । ईहङ्कृते विद्यायाम् । ऐहिष्ट । ईहावके ।

किं वहना । Account for the वहतीया । What is the use of saying more? in short.

अतरङ्गभूतेषु आभीयेषु, विश्वासभाजनेषु । अप्सरःप्रतिरूपाभिः  
अप्सरसां ( always pl. ) प्रतिरूपाभिः ।

अन्तःपुरिकाभिः । अन्तःपुर वसन्ति या साभिः । आदौ कन्ततः  
स्त्रियामाप् अकारत्य इत्यतः ।

सङ्गीतपानगीहोः - सङ्गीतस्य पानय च गीहोः सभाः । समज्यापरि  
षङ्गीष्ठीत्यमरः ।

पञ्चाङ्गीस्यृष्टमसिः । पञ्चानामङ्गानां समाहारः पञ्चाङ्गी तया सृष्टा भुमि-  
यैः सः । स्यृष्टिः पञ्चर्ण । अस्यार्चात्, अस्याक्षीत्, अस्यृचत् । ( Account for the ईप् in पञ्चाङ्गी? )

हितीपदेशात् हंत्येष्टे पञ्चमी ।

P 19. अचित्तज्ज इति । अत्यययोगे चेति प्रथमा ।

वालिश्यम् - अश्वत्वम् । वालिश्यस्य भाव \* इति गुणवचनब्राह्मणादिभः  
कर्मणि चेति अज् । शिशावज्जे च वालिश इत्यमरः ।

अस्त्रिः - अनभिलिप्तिः विषय । सोदकः शिशवे रीचते । अकर्म-  
काद्रूचः कर्त्तरिकः । रीचते, रुहते, अरीचिष्ट, उविधानसामर्थ्यात् अरुच-  
दिल्पि । What will be the forms in सन् ?

नीदयन् - प्रेरयन् । गुदति ( also of the आत्मनेपद )

अनीक्षीत् । What will be the forms with क्त and with लट् ता ?

अचिगतः - द्वैष्टः hateful, obnoxious (an eyesore.) द्वितीया श्रितेत्यादिना अचिगत इति द्वितीयात्यरुपः । द्वैष्टेत्वचिगत इत्यमरः ।

हास्यः = हमितुं यीम्यः । The root is here transitive. Account for the षड्गी in अम् । In the लुड्, you get अहसीत्, to the exclusion of the form अहासीत् - एदित्वात् ।

जातः । लुडिं अत्रनि, अजनिष्ट । लिटि जज्जि ।

चिष्टानामायथापूर्वम् = अवहारवैरूप्यम् । पूर्वम्यानतिरितिः ( न तु मादृश्यं तथात्वे \* यथाऽमादृश्ये इत्यनेन अत्ययीभावममासनिवेदः स्यात् ) यथा पूर्वम् । नानि यथापूर्वम् यत तामासां भावः अथवा यथा पूर्वम्याभावः अयथापूर्वम् तर्हिैति आयापूर्वम् । Pandit Vidyāratna's mode of expounding is not, I believe in strict accordance with the Siddhanta Kaumudī. न तपूरुपे हि अयथापूर्वव्य भित्येवम्यान्तः आयथापूर्वम् । \* ननन् पूर्वात्तपूरुपादचतुर भङ्गतलवण वट्युध कत रमलमेभ्यः इत्यनेन तत्पूरुषे यज्जनिवेदः ।

विष्टं पग्न्ति । Take विष्ट as an adverb. सिष्टस्तु वक्तु इत्यमरः ।

रहस्यानि रहसि भवानि गीपनीयवस्तुनि ।

हस्ते भृगति । अवच्छिदे ऽमी । अस्तार्त्ति, अस्त्राच्छीत्, अस्पृच्छन् । What will be the two forms in लट् ?

व्यसनेपु अतुक्त्यते भावे सप्तमी । अकस्मिष्ट, चकम्पि ।

विर्लोभनवस्तुनि । विलोभन is not an instance of लुट् but of ल्यः, and is derived from the causative form लिच् of लुभ् । लुभति, अलुभतु, अलीभीत् । लिचि अलूलुभन् ।

गणयति । लुडि अजीगणत् , अजगणत् ।

अवटभ्यमानम्—अवपूर्वात् सन्मधार्ता: कर्मणि शान्त् । “अवाचा-  
लस्वनाविदूर्ध्योरिति षतम् । ( अवहि आलस्वनार्थक्षम् ) ।

अवष्टभ्राति, अवटभ्रीति । अवतष्टम् । अवाष्टभत्, अवाष्टभौत् ।

**P 20.** अनुजानार्ति । अज्ञासीत् । (What form will the root ज्ञा yield in सन्, without any prefix? And what variation will that form undergo when अन् is prefixed?)

मत्समानदीपान् विगहेयन्ति = calumniates people that sail in the same vessel with me सया समानदीपान् नीतिपक्षपातिन इत्यर्थः ।

मर्देणि मासुपक्षमति – cuts me to the quick with his sarcasms. अकल्युदं नक्षच्छलेन भाषते। अवच्छर्दुं समस्मौ ।

मत्प्रहितानि । हिनीति । With प्र प्रहिणीति । अहैषीत्, जिमाय, जिच्छतुः ।

मूर्खः । प्रग्रीज्यकर्त्तव्यि लृतीश्वा ।

अनर्थाः ॥ विप्रियकारिणः । तद्वाववहिःक्षता – तस्य नपते भर्त्रीऽभिप्रायस्त्वात् वहिःक्षता ।

इच्छाः । इं ए ( also of the आत्मनेपद ) अदिच्छत् । लड़ि अइट् । (What will be the form in अन् ? )

अविनीतीऽपि अजितेन्द्रियोऽपि । See the note on विनीतः above.

पतितम् । What time is signified by the क्तः ।

आपाददर्शयुः । सम्प्रेलिङ् । Does this fall under the rule \* उताप्यीः समर्थयीर्लिङ् ऽ or सम्भावनेऽलमिति चेत् सिद्धाप्रयोगे ? It = कुर्युः । पृष्ठङ्गती पद्यते पैदि अपादि । What will be the form in सन् ?

P 21. भविता तावदनर्थः । शैव्रमेव विपदुपर्नस्यति, an instance either of लुट् or of लृच् । We can take भविता as a लुट् form if we do not insert शैव्र in explaining its meaning. \* नानद्यतनवत् कियाप्रवस्थसामीप्ययोः । In that case तावत् would be a simple expletive (वाक्यालङ्कारे) ।

कामवृत्ते ~ कामं वृत्ते । सुप्रसुपेति समासः । कामं प्रकामं पर्याप्तं निकामिष्टं यथेभितमित्यमरः ।

पितृनिर्ज्ञामितो नाम । वसतेर्धिचि कः । वसति, उवास, अवाद्यीत् । नामेत्यलौकि । चारणैर्नटैः । चारणाम् कुशीलवाङ्मयमरः ।

अनेकङ्कनकिङ्करैः ~ बहुलिङ्गधारिभृत्यैः । अनेकं यथा स्यात्तथा कुन्नाः किङ्कराः or अनेके कुन्नकिङ्कराः । The latter is perhaps to be preferred. कुन्न - कुदः + यिच् + कः \* वादान्नशान्तेत्यादिना निपातितः । किङ्करैः ~ किम् + क्ल + अच् (not टक्) \* किं यत्तद्दृष्टुं क्रब्रीज्जिधानमिति वार्तिकम् । In the feminine किङ्करा, पुंशीगे त किङ्करी ।

आत्मसात् \* तदधीनवचने चेति सातिः ।

सङ्क्रमेण मम्पर्कण्य उपार्थनेति यावत् । अक्षीत् (यडि चड्-क्रम्यते सनि चिक्कमति) ।

आस्यदम् \* आस्यदं प्रतिशावामिति सुट् ।

अवर्णयत्—The rendering of this word in the translation is not good. It = eulogised लौतिकः । वर्णं वर्णक्रियाविमारणगण-वचनेष्य अदत्तीधातुः । हरिं वर्णयति सोतीत्यर्थं इति भट्टीजिदैचितः ।

व्यसनम् For the etymology of the word, and a description of the *vyasanas* vide Kamandaki chaps. 13 and 14.

यमाद्विवस्ति श्रेयस्तमाद्वसनसुच्यते ।

...      ...      ...      ...  
...      ...      ...      ...

वाग्दण्डयोऽश पारष्ठमर्थदूषणमेव च ।  
अूतं व्यसनतत्त्वज्ञैः कीधजं व्यसनं वयम् ॥  
कामजं सृगया<sup>४</sup> यूतं<sup>५</sup> श्रीयः पानं<sup>६</sup> तथैवच ।  
व्यसनं व्यसनार्थज्ञैश्चतुर्विधमुदाहृतम् ॥

The *parthiva vyasanas* or royal vices are altogether seven in number, three owing their origin to anger and the remaining four to incontinence or wantonness. व्यसनं विपदि भूर्गे दीपि कामजकीर्पन्ति इत्यस्मः ।

लभ्यत्वः: refers to Chandrapálitā, स to the king.

**P 22.** सृगया—सृग (अन्वेषणे चरादावद्वः) + श । ८० परिचय्या परिमर्थ्यासृगयाटाव्यानामुपसङ्गानम् : For a panegyric on सृग द्वा विद्या Sákuntalá II., and for the *pros* and *cons* of the matter see Kámandakí XIV.

आपकारिकी... उपकार + ठञ्<sup>१</sup> अनुदाचादेष्टज्जिति ठञ् टिङ्गार्गज्जित्यादिना स्त्रियामीप् ।

आश्याग्रिदीपिः । दीप्ते ; दिदीपि ; अदीपि, अदीपिष्ठ । What will be the frequentative form ?

गवयः Bos gavæus.

हक्काव्यादिवातेन स्थलपथश्ल्यशीधनम् । स्थले (स्थलस्य would perhaps be better) पन्थाः स्थलपथः \* चक्कपूरित्यादिनासमासान्तः स्थलपथस्य श्ल्यानि शङ्कवस्तुत्यक्षजनकत्वात् । तेषां शीधनं निराकरणम् नावश्ल-श्वः चुद्रश्वुवाची । (What is the rhetorical peculiarity here ?)

आटविकवर्गविशभनम् It is difficult to understand how the author of the *Bhushanā* finds satisfaction in this explanation आटविकानां पश्नां विश्वासः। Is it not better to take आटविकाः in the sense आटवीभवाः or आटविवासिनीमनुष्याः। विशभनम् = वि + शभि (the causative form of श्वन्भ) + ल्युट् शभते, लुडि ड़ विधानसामर्थ्यात् अश्वभत्। (What would be the regular form?) लिंचि शम्भयति, अश्वश्वयः।

उत्तमाहशक्तिसम्भुच्छेन। उत्तमादार्थ्या शक्तिस्त्वा सम्भुच्छमुद्दीपनम्। (What are the two other शक्ति's) सम्भुच्छ may be derived from the root धुच (धृते अधुक्षिद) directly or from its causative.

प्रत्यनीकं। प्रतिकूलमनीर्देः प्रति नीकं प्रतिमैत्यं तस्य विवासनं भया पादनम्। विवासन comes from the causative form of the root वस् वस्यति वसति ; अवसीत, अवासीत् ; तवास, वेस्तुः तवस्तुः। दृश्वावत्तगागात्। \* तव तस्येवेति रवेण तस्येवेत्यर्थं वतिः।

### P 23. अविषेयत्वमनर्थी १८ म्।

अतिकर्कशपुरुपप्रतिसंसर्गात् कर्कशः साहसिकाः पुरुषाः (*desperadoes*) तैः प्रतिसंसर्गमन्त्वात्। सात् कर्कशः साहसिकः कठीरमस्तुषावपीत्यमरः।

अक्षपणात्र शरीरश्यापनं अन्तस्तित जीवनधारणम्, no indignant living. *Unstinted living* does not translate the passage accurately. Mark the larger sense which क्षपण has in Sanskrit.

अलीभक्षिष्माच्छितः। conduct unvexed or undisturbed by greed. लुभाहि लुट्टचेतितः। भवति लीभविरहात् मनसीऽपि लुट्टत्वविरहः।

उत्कृष्टे दशरथस्त्वागात्। The translation of this passage

is positively bad. उत्कृष्टशासी इष्टेति उत्कृष्टेष्टं स चासौश्चौरं  
मंस्कारवेति । इष्ट does not mean covetable, but favorable  
likely to compass the end in view. *Superfine suitable,  
physical embellishment* would be a far better rendering.  
संस्कारः प्रसाधनम् \* सम्पूर्चात् करोते: सुट् भूषणे समवाये च ।

P 24. लीकसम्भावनीयता → respect from the mass. लीकः  
सम्भावनीय स्त्रा ।

परं सुहृत्प्रियत्वं सुहृदामतीवप्रीतिभाजनत्वम् । Would you take  
सुहृत्प्रिय as an instance of यक्षीसमास or वहब्रौहि ? प्रियः प्रीतिकरा:  
सुहृदो यस्येति वाक्येऽपि सुहृत्प्रिय इति भवति । \* वा प्रियस्येति  
परनिपातः । I incline to this interpretation, because  
otherwise, it would be no advantage to the व्यसनी or  
wanton individual. सु शीभन् हृदयं यस्य स सुहृत् सुहृद् हृदौ  
मिवाभिवयीरिति हृदयशब्दस्य हृदादेशः । प्रीणातीति प्रियः इगुपधश्चा-  
प्रीकिरेत्यादिना कर्त्तरि कः :

परिजनव्यपेक्षा परिजनानां भृत्यानां ( कर्त्तरि षष्ठी ) व्यपेक्षा –  
not dependence on servants, but a looking up on their  
part to him.

दाचिण्यानुवर्त्तनम् = generous conduct, a habit of pleasing.  
दाचिण्ये नानुवर्त्तनम् । It is not quite impossible to expound  
the compound thus : दाचिण्यानुवर्त्तनम् = following dictates  
of generosity. दाचिण्य = acting in conformity with people's  
humours or rather wishes, परच्छन्दानुवर्त्तित्वम् ; or generosity  
शौदार्यम् । दाचिणः सरलोदारपरच्छन्दानुवर्त्तिषु ।

अपत्योत्पादनेनीभयलीकश्रेयस्तरत्वम् । उभयलीक -- of course

in allusion to the injunction: ऋणं यागेन देवानां ऋषीणां पाठकर्मणा । सन्तत्यापिहलीकानां श्रीघयित्वा परिव्रजेत् । उभौ लोकौ तयोः श्रेयस्करत्वम् । वृत्तिविषये उभशब्दस्य उभयादेशः । क्वची हेतुताच्छी-स्वानुलोभ्यविति टः । Derive अपत्य ।

स्यृहणीयवयीन्यवस्थापनम् a perpetuation of the enjoyable part of life. स्यृहणीय = स्यृह + कर्मणि अनीय, स्यृहर्यति ; स्यृहयामास ; अपस्यृहत् ।

अहङ्कारप्रकर्षदशेषद् खतिरस्करणम् । योहि पुरुषाभिमानी मवति स दुःखं लग्नाय मन्यमानस्य पुरस्तान्नशिरोऽवनमयति, यस्त न दुःखत्वं भाव्यते न तत् दुःखात्यं भवतीति युज्यते सर्वमितत् । Would तिरस् + क्त take द्वाद् after it or ल्यप् ? \* विभासाक्तजीति तिरः क्त्वा तिरस्कृत्य But with भूः \* तिरोऽन्दान्तिति तिरीभूय only.

अपराधप्रमार्जनान्मनःशर्ल्याद्वरणम् । अपराध्यति । सृजिल्यृट्. There is a root मार्ज of the चुर conjugation, but सृज्जु (of the अद् conj.) can yield the same form by the lengthening of the penult. \* सृजिड्विः मार्दिः, सृष्टः, सृजनि मार्जन्ति । ममार्ज ममार्जतुः मसजतुः ; ममार्जिय ममार्दः सृद्वि । अमार्ट् । लुडि अमार्जाति ; अमार्द्वति ; अमाचीत् । Anger is its own punishment. Half our distress is sentimental. A little want of sensitiveness on our part would perhaps set us above the wounds under which our minds daily writhe. If you forgive an offence, by that very act of forgiveness you ward off the poniard that is aimed at your bosom.

मनीगतश्चसिभिरनग्लप्रलापैर्विश्वासीपद्वङ्हन् = an enhancement

of the confidence which others repose in us by unreserved prattling or artless twaddle. People would look upon a person who reveals his own mind so freely, without any suspicions while everybody will be on the alert against the demure. **अमर्गल** lit = boltless, hence unrestrained, fulsome ; **शस्ति**, कर्मणि शस्ते । लपति । **शस्ति**, अश्वसीत् । (why not अश्वासीत् ? What would be the feminine शृङ् form ?) हृति ।

**मत्तरानन्दस्वानादानन्दैकतानता** । Envy ( मत्सरीऽन्यशुभद्रैषि ) has been very rightly called the canker of the human breast. Want of envy will tune the mind to the one feeling of joy.

**श्वादीनामिन्द्रियार्थानां साकल्ये नातुरात्मः**, a complete enjoyment of the objects of the senses. The five objects of sense are गन्ध, रस, रूप, स्वर्ग, शब्द । **इन्द्रियाणामर्थस्तिषां** ।

**साकल्ये न** \* प्रकृत्यादिभ्यश्चैपसङ्गान मिति हतीया ।

**सातिश्यानि** विलसितानि = high ( jinks ) enjoyments, नपुंसके भावेतः ।

**भयार्त्तिनिराकरणात् साङ्गामिकलं**, warlikeness from the extirpation of fear and affliction ( in himself, the drunken man appearing fearless and above all grief).

“Kings might be blest but Tam was glorious.

Over all the ills of life victorious”. *Burns.*

**साङ्गामाय प्रभवति साङ्गामिकसत्त्वम्** \* तस्मै प्रभवति सत्त्वापादिभः

\* इति षिक्तन् ।

**P 25. अर्थदूषणानिच** = violations of the laws that con-

tern payment : forcible seizure or nonpayment of dues (१)

यथावकाशम् = in their own places.

औपकारकाणि । Is this to be derived with the साधिक अण् from उपकारक or by वुञ् ? ।

अवलम्बितुच लीकतन्म् — to pilot the state, to sit at the helm of civil affairs. अलंयीगे तुमन् । ० पर्याप्तिवचनवलमर्थेषु । अलम् षषणपर्याप्तिश्क्रिवारणावाचकम् । तन्वं कार्यजालम् ।

आत्यदरेण । अतिशयित आदरः अत्यादरस्तेन । ० प्रकृत्यादिभ्यश्चोपसङ्गानभिति ततोया । आदियते । आहृषीष्ट (आशीर्विद्ध) । आइत (लुड्ड) । आदद्रि (लिट्ट) । मतम् here is governed not by अन् as a कर्मप्रवचनीय but by the verb अन्वर्तत । Give the लङ् and ल्लङ् forms of the root in अन्वर्तत ।

तन्वाध्यचाः — कार्याध्यचाः ; स्वानि — स्वकीयानि । स्वीक्षातावार्त्तनि स्वं विष्वाक्षीर्यित्तियां धने इत्यमरः ।

(१) The above explanation follows the passage quoted by Pandit Vidyáratna from कल्पकभद्र's commentary on Manu. अर्थदूषण is thus defined by Kamandaka :

दृष्ट्यादूषणार्थं च परित्यागामहीयसः ।

अर्थस्य नीति तत्त्वं रर्थदूषणमुच्यते ॥

अर्थदूषण, according to this, &c. if I understand it ; — imprudently giving away vast riches from a desire of making atonement, as it were, for the violence and injustice which attended their acquisition.

व्यश्रीर्थ्यन्तं—कर्माकर्त्तरि । शृं हिंसायाम् । शणाति ; शशार, शशतुः  
शशरतुः ; अशारीत् । श्रीर्णः ।

विटविधेयतया—विडाधीनतया from complete dependence on the sweet pleasure of *gay Lotharios*. The definition given of विट in the *Sahityadarpana* is this :

समीगहीनसम्बिटनु धृतः; कलैकदेशज्ञः ।

वेशीपचारक्षण्णी वामी मधुरीय बहमती गीष्याम् ॥

The *Dasakumaracharitam* does not belong to the poetical literature ; and it is called a Kavya only by a license. So विट instead of being taken in the restricted sense which it bears mostly in dramatic literature, should rather be taken as - विड़, or a debadchée.

विभीः is most probably used here with a quiet irony.  
एष शब्दः शास्त्राविधेयनं यतकितनकारित्वं वीतयति । \* विप्रसंभवी  
डुमज्जायासिति विप्रुर्चाइवर्तेऽः ।

मामन्तपीरजानपदमव्याय । मूल्यशब्देन सह प्रव्येकमन्त्रयः । Cf. अन्त्य-  
र्थितप्रयः पितृनाथः in the *Naishadhacharitam*. सुखाव्येव सुख्याः  
शाखादिभी यदिति \* यत् ।

P 26. सज्जानयः जायाभिः सह वर्त्तमानाः । \* सहः सो वेति सह  
शब्दस्य माटेशः । \* जायाया निडिति निङ् ।

पानगीष्मीषु = drinking bouts. गीष्मी = सभा । समज्या परिषद्गीष्मी  
सभा समिति संसद इत्यमरः ।

अङ्गनामुर्गिष्य उमी । \* पामादित्वान्नः । The vrittikára adds  
अङ्गात् कल्याणे । It lit. = fine-limbed or possessing limbs fore-telling future prosperity.

तदतःपुरेषु च भिन्नहर्ते खस्तितचरिवासु तदतःपुरचारिष्येषु (लक्षण्या) कामिनीषु ।

बहुसुखैः प्रकृत्यादित्वात्तीया ।

पांशुलजनभङ्गिभाषणरतः — given to the artful speech of dirty strumpets. कुलटाजनीचित्तगृदार्थसंलापरतः । पांशुला मलिनचारिवा जनाभेषां (सत्त्वे प्रसिद्धं) यहङ्गिभाषणं अस्त्रुटिलङ्गेन मीद्यायितादिकेन भावाविकरणं तत्र रतः । It is not impossible, perhaps, it would be better to expound thus : पांशुलजनैः षिद्दैर्भङ्गिभाषणरतः । Then again भङ्गिभाषण may mean not merely communication by signs but also sly intimations in words. I would prefer the latter meaning भङ्गिर्वक्तीक्तिः । See note on बहुभङ्गिविश्वासदः । पांशुलः = पांशु + रः (which by a common mutation changes into ल) \* नगपांशुपाण्डुभ्यश्चति ।

हणायापि न गणयित्वा भर्तुन् । Better read हणाव्यपि instead of हणायापि । \* मन्यकर्माण्यनादर्व विभाषाऽप्राणिवित्यव पश्चाययहणं न कुवायनुर्मादितम् । The *Mahibhāshya* is silent on the point. कथञ्चिन्नहाकविप्रयुक्तवात् सीढव्यम् । Even मानयित्वा would not do, the दिव् conjugation being specified. गणयति ; अजगणत्, अजीगणत् ।

तस्करादिभिः, तत् (euphemistically) कुर्वन्ति र्य ते तस्कराः । \* तहहर्ताः करपथीशौरदेवतश्चारिति सुद् । What form will you get in the feminine ?

पातकपथाः । पातकस्य पथान् । \*क्षकपूरभूः पथाभानक्षे इति अः ।

अशुकखाः संयोगोपधत्वेऽपि \* अङ्गगावकर्णेभ्यो वक्तव्यमितीप् ।

P 27. क्षकुटुष्वीषु खीमः पदमधत्त निःस्ता ज्ञातिजन लुभ्वा अजायत्

or considering क्षेत्रम् यु as an instance of बहुव्रीहि, दुर्भित्तदीनपरिजनेषु जनेषु । The former is perhaps the better of the two.

मानेन हेतुना । अद्वान्त कर्त्तव्यं प्रधीगः । धन्वति । अधा नीत, अदाम्भास्, अधाच्छः । यदि दन्वहते ।

अक्षत्येषु भावे उमी । \* विभाषा कृ वष्टीरिति क्यप् ।

प्रासरन् - prospered. लुडि असार्वत् and असरत् ।

पर्वीयज्ञापाः । उपजाप - sowing dissensions and so effecting rupture.

इष्टकृप has been rendered by *magic*, or *desire yielding*. This may be however a work of over-ingenuity. इष्टः may mean after all पङ्कादिविरहावाच्छितः, not desire yielding but desire exciting.

विषममार्गप्रधावनः । प्रधावन is to be derived from the causative of धाव् ।

विष्वविष्वरविक्षुद्वानुयात्कतया—विष्व कृ समत्तात् (indeclinable) विष्वरः विष्वरणम् (कृदी रूप) तेन विक्षुद्व अनुयात्करी येषां तेषा भाव लक्ष्य तया । Why not अनुयात्कतया (नयृतयंति) ? This is a serious difficulty which may be obviated thus : समासान् विष्वरनिव्यत्वात् समासान्नाभावः । Can you not avoid बहुव्रीहि here ?

एकाकीकृतानाम् । Pandit Vidyāratna thus explains it एकाकिनः अमहायाः कृतासेषाम् । According to this manner of expounding we would get एकाकिकृतानाम् । अनेकाकिनः एकाकिनः कृता एकाकीकृतासेषाम् । अभूततङ्गावार्थं चिः । \* एकादाकिनिच्चासहार्य ।

यथेष्टघातनैः यथेष्टं घातनानि (through others) तैः । इन्ति,  
अवधीत्, जहि ; घातयति, अजीघतत् ।

स्वगदंहापराहैः. स्वगानां देहानि तेभ्यः अपराह्नानि चृतानि तैः ।  
अपराह्नपृष्ठत् की॒सौ लक्ष्याद्यशुगतसायकः ।

इप्सीचर्णैः । पत्री रीप इपुर्व्यौरित्यमरः । न॒मीक्ष म॒मीक्षयति, म॒मीक्षति ।  
म॒मीक्षयामास, स॒मीक्ष । अ॒म॒मीक्षत् अ॒म॒मीक्षीत् ।

अधिरीक्ष । What would the alternative form be ?  
(रोहति, अरुक्षत्) । रीक्षयति, रीपयति, अरुक्षहत्, अरुक्षपत् ।

प्रभंश्नैः, of course, from the causative of भश् ।  
वलवदनुप्रवेश्य । वलवत् उत्तैः, स्वपरःसरम् नतु वलपूर्वकम् । cf  
Sakuntalā वलवदपि शिन्तिनामामन्यप्रत्ययं र्धतः । (१)

मात्तिषु । \* सादाइट्टि संज्ञायामिति इन्प्रत्यय ।  
प्रमापणैः । अर्तिज्ञीत्यादिना पृक् । Here the dental न is  
also allowable ; why ?

विलप्रवैश्निषु &c. विषयं सप्तमी । प्रवैश्नादयः सच्चैः भावशाच  
नियन्त्राः । Will you derive निधान in the कर्म or in the  
अधिकरणवाच्य ?

विप्लव्याजसाम्यैः । See Translation. पुर्वोक्तकठिनत्यवमाय  
ममूहमुलभविपज्ञानक्षयना समर्थयितुं शक्यैः । They killed them  
and then explained away their deaths by the besetting  
risks of the above undertakings.

प्रथ्य = प्रपूर्वादीरयतेर्व्य प् । लुडि उरिरत् ।

---

(१) Fresh instances have convinced me that वलवत्  
here means गाढ़तरम् = deeply,

व्यालहस्तिनम् ।

अपक्रमणः । १

root; but to the .

दायाद्यर्थं । विभक्तव्य

on मार्यादा ।

विवदमानान् । Vide *rt* ;

आपण । आण येण्ट विक्रीयने द्रव्याणि यव \* गीचरम  
वहव्रजव्यजा पर्णनिगमा शेति घय; पणायते पणते पणायति । पण,  
पणायाचके । आपणायिष्ट, अपणिष्ट; शङ्कारादौ विषे वीर्यं गणे रागे द्रवे रसः ।  
धीयण्णः । धीषति, धीषयति । अधीषत, अधीषीत, अजूवषत, वुषिग  
विश्वनने ।

चिकित्सामवेन । रीगापनयनक्तुद्दाना । • The **सन्** in चिकित्सा has nothing to do with the desiderative form. The root here is कित् । चिकित्सति । अचिकित्सौत् चिकित्सामास etc.

प्रचप्ति - प्र + चप + (कर्मणि) चतः । चपयति, अचिच्चपत, ।

प्रीतसाहा । सह + शिच । सहते, असहिट । साहयति, असीसहत ।

अनन्तवर्मणा सहार्थं द्रवीया । In the passive वसन्तभानुना भानु-  
वर्मणाम् वानवास्यः प्रीत्साद्य अनन्तवर्मणा व्याकृतः । गृह्णाति, अग-  
होति । या हयति अजिग्रहत ।

वानवास्यम् । This country, in the neighbourhood of the Cuncan, is mentioned by Ptolemy. Its remains were discovered by Colonel Mackenzie. *Wilson.*

मर्चसामनेभ्यः । Would you construe it with प्राक् (in that case you must employ the rule दिक्देश्कालवाचिभिः पञ्चमी) or with प्रियतरः (पञ्चमी विभक्ते) ? Adopt the latter construction.

Note that the  
can not get the  
two forms समग्र

अभ्यं - वेद्यें (proximity) इति  
herwise अभ्यदिं तः । आर्हिदत् ; आनहै ।  
नविश्व । (नविश्व इत्यात्मनेपदम्) ।  
नाठकीयां नाश्यनिपुणां । \* तस्मै हितमित्यनेन चक्षः ।  
आङ्ग्य । हृयति, हृयते । अङ्गत्, अङ्गत् अङ्गास् । जुङ्गाव । आशै  
र्लिंडिं हृयात् । शिचि हृययति, अजूङ्गवत् अजुङ्गवत् ।

P 30. कन्त्तल, 'a country in the south of India usually placed to the south of the *Tungabhadra*, but it must have extended nearer to the *Nerbudda*.' *Wilson.*

कलवाणि नः परामृशति । The extension of the meaning of कलव, here, is quite warranted by the etymology of the word. परामृशति अवस्कदति । लुडिं अमार्चीतु, अमार्चीतु, अमृचत् ।  
कियती &c किमिदंभ्यां वतुपीघः ।

हक्षिनां । हस्ताज्ञातावितीन् प्रत्ययः । कथं जाती ? हस्तवान् पुरुषः ।  
मुरलिशं &c. With the exception of Concan or the Konkan, the names of the countries, here specified are not identifiable with any modern appellations, nor have we elsewhere any clue to their position. *Richika* is probably the *Richika* of the Puranas, the country of the Sankas of the same. See *Vishnupurana* 189 where the two terms occur as various readings. The Muralas have not been

met with as far as I remember. We may safely infer from the context that these various tribes occupied the country between the Kuntalas and Konkanas; or the Tungabhadra and the Ghats on the south and west and the Nerbudda on the north, spreading through the Northern Merhatta country, the west of Hyderabad and Khandesh. *Wilson.*

पञ्च शतानि पद्दयमेतत् । (Why ?)

उपज्ञपावः = alienate (from his cause). (What would be the form in यड् ?

पुरती व्यतिष्क्रं &c. See Translation. पञ्चवर्षे तसिः । सज्जति, असाक्षीत् । व्यतिष्क्रमित्वा \* उपसर्गास्मुनीत्यैत्यादिना षष्ठं । विभज्य = वि + भज् + ख्यप् । विभजति, विभजते ; अभाक्षीत् अभक्त ।

वरांशुकानां, raiments. वराणि शेषाणि अंशुकानि तेषाम् ।

आप्सुर्जन, आप्सा विश्वसाः (आप्सः प्रव्यथितस्त्रियु) तदेव सुखसुपायसेन ।

उत्तरेद्यः = उत्तरस्थिन् दिवसे \* सद्यः प्रकृत्परारीत्यादिना निपातितः ।

P 31. नयदेषात् = नयस्य ( कर्मणि षष्ठी ) देष्टस्त्वात् । (देष्टि (also of the आत्मनेपद) अविकृत् ।

तुष्टामि । लुडि अतुष्टत् ।

आमिषेष, a bone of contention, लोभनीयवसुना ।

अयसत् । लडि रूपम् । ग्रासर्याति यसति । लुडि अयसौत् अयासौत् अजियसत् ।

आमसात् । \* तदधीनवचने सातिः ।

मौलैः पिण्डपैतामहै भूत्यैः । For the technical meaning of the term in politics vide Kamandaki chap. VIII. मूलादामतासैः ।

ज्ञायसीं ० छङ्गस्यचेति हङ्गशब्दादीयसुनि । ( Can you get the same form from any other word with the same affix ? )

वयोदशवर्षां वयोदशवर्षाणि व्याप्त स्थितां\* तज्जितार्थीतरपदे समाहारे चेति समासः । \* चित्तवतिनिव्यमिति प्रव्ययस ( इन ) लुक ।

**P 32.** अपसर्पन् । स्फृप्त गतौ लुडि अस्वपत ।

अस्याः उपस्थितायाः ।

अजहात् । लुडि अहासीत् । What will the forms be in लीट् हि ।

हैमातुरः । \* मातुरुत्सङ्घासम्भद्रपूर्व्याइत्यण्म्रव्ययः, मातृशब्दस्य उदा देशश्य । भर्तृइमातुराय etc. वच्चनुपासः । Account for the dative termination in भावे ।

अभ्यमन्यत । लुडि अस्तुन् ।

निर्भर्त्त्वं तय �roundly reproved. भर्त्त्वं यत् । अवभर्त् सत् ।

अवरपृचारिवाऽभिन्नवत्ता ।

नैष्वर्यात् निर्नामि सृष्टा यस्य स निर्वृणामस्य भावी नैष्वर्यः तस्मात्हर्ती. नैष्वर्यात् । सृष्टा दया जगभार्चयमरः ।

अजिवांसीत् हलुमिर्यष । हन्+सन् । यडि जङ्हन्यते ।

अभर्त्तेन महाये हतीया ।

आज्ञपः \* वादान्तशान्त्यादिना निर्पातित; What would be the form in सन् ?

निर्गमय ० ल्यपि लघुपूर्व्यादित्ययादिगः ।

व्यगाहिषि । गाहत्तर्लुडि (उत्तमपृष्ठः) गाहते, जगाहे, अगाहिष्ट ।

अहानि (Account for the accusative termination.)

विश्वमय विपृष्ठांत् अमधातोर्गिर्चित्यप । For the अय, vide note on निर्गमय । मित्तादुपान्तहङ्गभावः i. e. the penult is not

lengthened because the अम् belongs to the चट् class. Kalidása uses ( Raghu Canto 1 ) विश्रामय with doubtful accuracy, though Bhattoji defends it by a rather lax interpretation of the rule भितांङ्गस्वः । शाम्यति ; अशमत्, अशमीत् ।

राजपुरुषसम्यातभौतः । Does this mean being struck with fear at the approach of the king's men or fearing this approach ? Adopt the latter ( राजपुरुषागमनं शङ्कमानः ) पतति, अपस्त् ( खिचि अपीपतत् ) । विभति अभौत् । Give the four forms in लिट् ।

**P 33.** दानुकामः \* तुमः काम मनसी रिति मनीपः शरणमेधि रक्षिता भव । Comment on the gender of शरणम् । एधि = अस्लीट् हि ।

अवधात् । लुडि अभाल् सीत् । What will be the form in लीट् हि ?

किमीया जायाम्य माता किमीया किंसम्बिनी । जाया ( प्रकाशिदभ्यर्थ्यापमङ्गानमिति हृतीया ) - जन्मना ( १ ) जातिः स्त्री गीव जन्मनारिति भेदिनी । The answer supports this meaning though the ordinary meaning may apply very well.

इथन्युक्तं मथा । इति is the object here. भावि उभौ । प्रश्ना जन्मोः प्रक्षा चेत्यमरः । अनुयुड्कं ( Why not परम्परदी ? ) अन्युक्ते ।

---

( १ ) I think this is a needless deviation from the ordinary use of the term, though I should like to add that in the chapter on अलुक्समास, जनुषाम्यः is explained as जायम्यः where जाति must mean not *caste* but *birth*.

वैश्ववणस्य ( विश्वसीऽपत्यं पुमान् वैश्ववणः कवेरनामात्तरम् । विश्व-  
स् + ण निपातनात् । ) What is its original meaning ?

कुमुमधन्वनः । When used as a *quasi* significant name कुमुमधन्वा means Cupid. ( कुमुमानि धनुर्थस्य स कुमुमधन्वा ) ।  
धनुषीऽनङ्गिति समासानीऽनङ्गः ।

मातामहः ~ मातृ + डामहच् मातुः पितृति । \* मातापितृभास्मितरि  
डामहजिति डामहच् ।

स्वज्ञ ~ व्यज्ञ । लिट् । स्वज्ञे, अस्वज्ञे । The लिट् form is  
used with doubtful accuracy. This is not an instance of चित्त  
विवेपादि nor of आयत्तापङ्गव । So, how can it possibly fall un-  
der the rule लिट् पर्यात् ? अस्वज्ञ would be a far better reading.

कतमः-किम् : डतमः । \* डतरडतमावद्वनां जातिपरिप्रवृत्ति ।  
But here the question does not concern any class but  
individuals. So the scholiast says वद्वनां मध्यं एकस्य निर्दो  
रणे डतमच् वा स्यात् । जातिपरिप्रवृत्ति प्रत्याख्यातमाकर्त्तुः ।

अहव्यत् । हृष्टाति । लूँडि अहव्यत्, अहर्षाति ।

नग्यावृत्तिम्—नर्यन अवलिप्तमहद्वृत्तम् । अवलिप्तम् गव्यं मार्यं पर्वते  
भपर्णित्प चंति मंदिर्ना । लिप्ताति, अलिप्त् ; in the आवर्णपद  
लिप्तते । अलिपत, and अलिप ।

उत्तम्य ~ उत् + मृत् + च्यप् । मृत्याति, अमृत्युत् ।

पितृर् -पितृसम्भविति । पितृर्वति यत् पन्ते पैतृकम् ।

प्रतिष्ठापय्यमिति प्रतिज्ञाय । प्रतिष्ठापय्यमित्यव \* उपमगर्तु मुर्त्ती  
व्यादिना षतम् । अतिष्ठिपत् । प्रतिज्ञानीति । \* सम्पत्तेरनाध्यानेऽन्यामर्त्ते  
पदम् । Account for the विधिलिङ्ग in प्रतिष्ठापय्यम् । Does it  
fall under the rule \* कामप्रवेदनेऽकम्भिति ?

कथं चपयेयम् । One commentator attempts to explain the लिङ् by the rule \* कथमि लिङ्च् । He should have remembered that there गह्याम् (to signify blame) comes by अनुवृत्ति e.g. कथं हर्ति वर्जितिव चरेसार्गोगहित एव । अतएव असम्भवे लिङ् विधिनिमत्त्वाणेत्यादिना । To quote the rule शकि लिङ्च्, I believe, would be equally incorrect.

**P 34.** ताववधिषम् In the passive voice ती (मथा) अवधिषाताम् (अघानिषाताम्, अहसाताम् वा) ।

सपतवाक्तः, निष्यतवाक्तः: -उभयतः\*सपतव निष्यतवाद्विव्यथने इति डाच् । When the arrow does not dart out of the body, the deer is सपतवाक्तः ; when it pierces through and rushes out with its feathers it is निष्यतवाक्तः । अतिव्यथन = acutely paining.

सग्यवे - सग्यं यातीति सग्यमत्तमौ । सग्यादिधर्थस्ति कुप्रत्ययः ।

अपलीमत्तचः । लीम ( original word लीमन्) च त्वक् च ( note त्वक् is feminine ) लीमत्वचौ । अङ्गिनी सग्य प्राणविरहात् प्राणितव्युपरमनात् प्राणविलोक्त्वं हेतुकप्रकावङ्गावः । अतएव \* इन्द्राकुदषहालात् समाहारे इति टच्न । अपगते ते यस्य स तस्य । Where is the absurdity of this mode of expounding : अपलीमा त्वक् यस्य मः ? (१)

(१) The query is not only sensible, but it redeems the perverse pedantry of the note. But in this case the fault originally rests with Pandit Vidyāratna who mutilates the original by omitting क्लीमापीह्य निष्यत्वाक्त्वं च which follows अपलीमत्तचः in the original. क्लीमापीह्य = removing the bladder. निष्यत्वाक्त्वं - extracting the substance or removing the skin. So अपलीमत्तचः must mean exactly what is suggested in the query, *shearing the skin of hair*. First the hairs are removed ; next the skin. So avoid इन्द्रसमास here.

जर्जस्थिग्रीवादीनि—Pandit Vidyáratna's mode of expounding is this जरु च अस्थि च ग्रीवादीनि च । He of course loses sight of the necessity of एकवज्ञावः in that case, and would perhaps contend that the limbs of a dead deer cannot be प्राणज्ञ, but we should like to expound the samasa thus: जरुथ अस्थि च ग्रीवाच जर्जस्थिग्रीवं तत् आदिर्येषां (अज्ञानाम्) तानि । But perhaps it will be contended that अस्थि is no अज्ञ ।

विकृत्यकृट = कृट्यित्वा । What is the root here कृ or कृत् ? Of course, the latter root will yield plainer meaning but vide note on मज्जावमत्कर्त्तसुद्यतासः below. कृतति, चकर्त्, अकर्तृत् ।

शूलाक्रृत्य ( शूलात्पाके इनि डाच् ) = शूलेन पक्वा ।

दावाङ्गरेषु—दावम् अङ्गाराणि तेषु । दवदावो बनानलं ।

अत्यतारिषम्—In the passive—चुदयतारि । ततार ; तेरतुः । यकितीर्थते ।

सौष्ठवेन सुषुभावः सौष्ठवम् । सु॒षु॑भा॒वा॒ च, an indeclinable. सुषामादित्वात् षः ।

अस्थि, an indeclinable used for अहम् ।

आचट्/चक्र खड् । लिटि चख्यो, चखेत्, चक्षौ, चक्षे and चचक्षे । लुडि अख्यात्, अख्यात ; अक्षासौत् अक्षासूल and अचक्षिष्ट ; conjugate this root through all the moods and tenses.

अद्यैव । अत नियोगार्थक वमनुसर्वेयम् \* एवेचानियेमे । नियोगी-इवधारणम् । (Distinguish between अद्यैव and अद्येव ) ।

विवीढम् । वहति, अवाक्षीत्, अवीढाम् अवाच्चः । उवाह । उवहिष ; वत्त्वति । Give the corresponding forms in the आत्मनेपद ।

उत्तरीत्तरा उत्तरप्रधाना आनन्दैकताना । उत्तर उत्तरी यत् सा ।

P 35. विश्वास्य ~ वि + श्व + श्व + ल्यप् ।

तव् विन ~ तस्या सुखं तेन करणेन (=by her mouth), यद् वा तदेव मातुर्विश्वासनक्षयं सुखं सुपायस्ते न (~ by this means).

रही निवेद्य पुनः । रहम् is an indeclinable derived from the root रम् । पुनः is a particle of contrast, and here serves to set प्रकाशम् over against रहः । पुनरप्रथमे भेदे इत्यमरः ।

प्रकाशम्, of course, an indeclinable.

आर्काशः ~ wailing, परिदृश्वनम् । क्रीश्वति, क्रीच्यति, अकुचत् ।

अनःप्रीती वहिद्विष्वं दर्शयन् । Would you choose to take वहिम् as an independant adverb?

लव्यतम् । मतं मनं \* नपुंसके भाष्टि क्ति इति क्तः । तव मतं लव्यतम् । Take care not to derive मतः in the passive voice (कर्मणि) under the rule \* मतिवृद्धिप्रजार्थभ्यर्थति, because in that case you can not get the compound लव्यतम् । The Virttikara expressly adds under the rule \* कान्तेन च पूजायाम्, मतिवृद्धियादिना विहिती यो क्रसदर्तन षष्ठी न समयते । राजा मती वुद्धः पूजितीश । राजपूजित इथादो तु भूते कान्तेन सहर्तीयात्तस्य समाप्तः ।

पापेन मे परलीकमगात् । This looks like an instance of असङ्गितरखलङ्घारः, the sin being the mother, but the death is that of the child. कार्यहृत्वीभिन्नदेशतायामसङ्गतिः । But it is not so. परन्तु उक्ति वैचिक्याभावाद्वायमलङ्घारः ।

वत्सनाभनाभा । Account for the समाप्तान् in वत्सनाभ । The *Siddhānta Kaumudi* has got no express rule on this

point. Under \* अच् प्रत्यन्वपृव्वात्सामलीम्: Bhattoji Dikshita says अजिति यींग विभागादन्यचापि । पद्मनाभः ।

सद्वीय = संमिश्र ।

मञ्जथिला = मञ्ज + णिच् + क्लाच् । मञ्जति, अमाङ्गीत, अमांटाम् अमाङ्गुः । सनि मिमङ्गति । The Aorist form of the causative would be अमञ्जत् । Add क्लाच् to the original root.

वचसि मुखे च । उभयत्र अवच्छंदे उमी ।

म एवायमसिप्रहारः । विध्यप्राधान्यात् पुंख्यम् । Give the meaning of मः, and account for the absence of the correlative यत् ।

अनुर्वर्त्तिष्यन्ते । Can you use the परस्परपद here ?

कापानिकविष्णवी - <sup>क्लाच्</sup> महात्रतिरंशाच्छादितो । \* वा दानीत्यादिना क्लादयनेः क्लाः । What would be the alternative form ?

देव्यैव । नत्वितर्णग्ं किनापि जनेन्तर्यायः । What are the three meanings of एव ? Specify the particular meaning which एव has here.

दीयमानभिक्षा॒ । दीयमाना भिक्षा याम्यां (dative) तौ॑ । भिक्षा is derived from the root भिक्ष with two affixes. भिक्षते, विभिक्षे, अभिक्षिष्ट ।

पराइहिः । अपपरिवहिरिति समासविधानात् ज्ञापकात् वहिष्योर्गं पञ्चमी ।

उपग्रहानं ग्रहानस्य समीर्पदत्यव्ययौभावसमाप्तः ।

वतस्यावः । वसति ; अवात्सीत ; उवास ; उषिला ; उष्टने ।

आर्थप्रायान् = भवत्तुल्यान् । आर्थेण (भवता) तुल्यान् आर्थप्रायान् । आर्थ is a respectful address like महाशय in Bengali or you

may expound thus : प्रायेषवाहुल्ये न आर्यान् माननीयान् ( - mostly honorable.) But this is to be avoided as it positively weakens the sense. In any case this is an instance of नियसमासः (नियः = लौकिकवियहरहितः) । Pandit Vidyāratna's mode of expounding does not follow idiom.

पोरवृद्धान्, not an instance of षष्ठी but of सप्तमी समासः । (Why ? )

आपान् - प्रत्ययितान् । आसः प्रत्ययितमिविलमरः । आप्रीति लुड्डि आपत् ।

मि, not to be taken with स्वप्ने but with प्रसादः । सम्बन्धे षष्ठी । Is the dative termination allowable here ?

मरिष्यति । भियते । ममार । लुड्डि अस्त । लृटि मरिष्यति ।  
The root is of the आप्मनेपद in लट्, लुड् and आशीर्विड् ।

आप्नीरूपया आप्नाः रूपमिव रूपं यथाः सा तया । Or, you may omit रूपमिव in the analysis of the compound.

तिरस्कृत्य । Is तिरःक्लास allowable ?

दारत्वेनेव । दाराणां भावी दारत्वं तेन । प्रकल्पादित्वात् तृतीया ।

युप्मास्तेव । आधारे उमी । Give the meaning of एव ।

गप्तम् । गुप्तरच्यग्ने । गोपायति ; जुगीप, गोपयामास etc । अगोपायौत्, अगोपीत्, अगोपीत् ।

P 37. यथार्चन्तितम्, an adverb. Is this an instance of अत्ययीभाव or of सुप्तम्येति समासः ?

प्रतिदिशम् - दिशि दिशि । वीसार्थेऽत्ययीभावः । \* अत्ययीभावे श्रत् प्रभतिभ्य इति टच् । There is no alternative form.

प्रासर्पत् in लड् । सर्पति । लुड्डि अस्तपत् ।

तस्मिन् प्रचण्डवर्जिणि ।

उपर्धियुक्तम् = क्षद्वरचितम् ।

दाम् न्) = माला । Decline the word. वा पुंसिदामसन्दानमित्य-  
मरः ।

मण्डनम् । Is this an instance of ल्य or of ल्यट् ? I  
would choose to take it as an instance of the former  
being derived by the rule \* मण्डादिभ्यु ।

महात्रतीवर्गेन । महात्रती कापालिकः ।

प्रसुतमनो । प्रसुती ( कर्त्तरिकः ) सनी यस्याः सा । स्वाङ्गाङ्गीष-  
मर्ज्जनादमर्यादीपधादिति डीष् । खीति । अमावीत् । सुशाव ।

अयं जनः = एषाऽहम् । Do not think that this refers to her  
child. This is an idiomatic use.

अर्थः । What is the difference between अद्यैव and अद्यैव ९

मद्गीनरागद्विमाव्यामां सम दर्शनेन निरीक्षणमावेण यी रागी नव  
रमाभ्युदयमेन वद्विमाव्यामां सात्विकभावीपगमनं विनुपर्वथाम् । Pandit  
Vidyāratna's mode of expounding is unnecessarily  
round about and clumsy.

P 38. प्रणमय । \* ल्यपि नः प्रस्तावित्यादेषः ।

हर्षेगम्भम् = हर्षोगम्भे यस्य तत्यथा स्यात्यथा । हर्षति ; जहर्षः  
अहर्षत् । अहर्षति ।

मञ्जुशादिनीगदीनद्विलीढधैष्येः । मञ्जुशादीन्याः रागदीना नव  
भाववर्णार्थः गर्वितर्थयाद्विलया लीढ़माकालं विचलितं धैर्यं यस्य म.  
दी ( दिव् conj. दीयते ) :- का = दीन । लीढ़ - लिह् + का ।

लभ्यमेद्दः । भिक्षाणां ममूहीमेत्तम् । \* भिक्षादिभीः शिति भेत्तम्  
लभ्य तर्यन सः । आकार्य - calling away.

प्रथितः । Is it used here in a bad sense ?

उपास्यमानः — उप + आम् । कर्मणि शाण्च् ।

समवतार्थ, from the causative of त् । What will be the form obtained by the same affix from the original root ?

उपशान्तातपे । Derive शान्त ।

जनसमाजीपथीयीनि । What is the difference between समाजः and समजः ? The root in both is अजगती । अजति ; लिटि विवाय ; लुडि अवैषीत् and आजीत् ।

P 39. हस्तवड्कमण्ण = marching on the hands. हस्ताभ्यां चड्कमण्म् । गहर्यं शड् । I do not clearly understand how हस्तवड्कमण्ण and ऊर्द्धपादभमण्ण are different. But this I do understand that Pandit Vidyáratna's interpretation is against usage and does not suit at all. क्रमुपादविच्चेपं तस्य यड्डि (लुक्कि) ल्युट् । Pandit Vidyáratna's interpretation will require the causal form of the root.

वृश्चिकमकरलङ्घनादीनि । These are imitative movements. लङ्घनं गमनम् । The root is लघि । लङ्घति, अलङ्घीत् । It is also used in the आवर्नपद ।

मस्तोदर्तनादीनि = turning (up) in the manner of a fish.

करणानि · feats, which word also is derived from a root meaning to *make*.

नपहितवर्धाच्छव्यगावः । शरीर वर्धवियहः । .

चिक्कदुक्कराणि । इयोविशेषण्यीरकेत्वं विशेषत्वं विवक्षया कर्मधारयः ।

श्वेनपातीत्क्रीश्वपातादीनि । What will be the adjective derivative from श्वेनपातः ? श्वैनम्यातिकः । उत्क्रीशः, an osprey.

विंश्तिचापान्तरालावस्थितस्य । विंश्तेशापानामन्तरालं तदावस्थितः ।  
चाप equals two yards.

प्रत्युरसंप्रहत्य – विभक्त्यर्थेऽत्यधीभावः । उरस् does not fall under the class शरदादि, nor does it terminate in any one of the letters falling under भय । So a separate rule  
\* प्रतेक्षरसः सप्तमौ स्थात् (सर्वसमानतप्रकरणे) yields the समानान्त here.

उत्कर्तुम् । What form would you get if you employ the root कृत् instead of कृ ? Is उत्कृत्यैत्कृत्य in Bhabhuti's celebrated passage in the *Malati Madhhaba*, (उत्कृत्यैत्कृत्यकृतिं प्रथमनयपृथृत्मिध भ्रांसि etc.) often quoted as an instance of वीभासिरम also to be derived from the root कृ ।

चारभट्य – चारगासी भट्टर्षति, a soldier spy.

पीवरांसवाहृश्चिवरमाक्रम्य । वाहृश्चिवरम् is not the same-thing as अम्, one being the whole shoulder's and the other only a part of it namely the top of the arms पीवरः अमीयस्य स पीवरांसन्नाद्यस्य वाहीः शिखरम् ।

उच्चकृत्वन् । उद्गतं चक्रवृत्य स उच्चः अतवा तथा कुर्वन्नित्यभृत-  
तद्वावेच्चिः षल्लापयथ ।

दिपुरुषीकृतम् । द्वौ पुरुषौ प्रमाणस्य तद्यथा स्यातथा उक्तिः  
स्मृतम् । \* तदितार्थीत्तरपदे समाहारं चत्वनेन सहितार्थं सख्यावाचकेन  
समाप्तः । \* दिगीर्णित्य लुगित्यनेन प्रमाणवाचक प्रत्ययस्य लुक् । This  
is vital ; otherwise you could not get दिग् at all.

अवप्तुत्य = अव + प्तु + त्यप् । प्तु इच सर्पणे । प्तुते, अप्तीष्ट ।

P 40. प्राचा \* अचेलुक् । अस्त्व्यन्नाद्विक्शद्वात् अलातेलुक् स्यात्  
लुक् तद्वित लुकि । प्राचा॑ प्राच्या॑ प्राचीवा॑ दिक् । एवन्देशे कालि चिति  
सिद्धान्तकौमुदै ।

उचितेष्टकचित्वात् । उचिताभिः राशीक्रताभिः इष्टकाभिश्चित-  
त्वात् आपत्वात् । इष्टका + चित yields the compound इष्टकचित् ।  
\* इष्टकेषीकामालानाच्चिततूलभारिविति इष्टः । इष्टकचित्स् । इष्टीकन्त्स् ।  
मालभारी । But इष्टक is also used in the masculine,

प्रतिसाधिष्ठाने । Derive अधिष्ठाने in the अधिकरणवाच ।

स्थगिन् । अस्यग । स्यगति, अस्यगीत्, to the exclusion of  
the form अस्यागीत् । तस्याग ग्यिचि स्यगवति ।

गत्वा॑ मध्यरात्रे॑ = as midnight was sliding past or away  
गत्वा॑ । अगानीत् । राते॑ संय॑ मध्यरात्रः । \* पूर्वापरावरीत्तरसेकदेशिन-  
काधिकरणे॑ इत्यत्र भट्टीजिराह । केचित्तु॑ सर्वे॑ एकदशः कालिन॑ समस्यते॑  
इति॑ । तेन॑ मध्यरात्रः । एकदेशी॑ समाप्तः । Try to understand this  
because it is very important. \* अहः॑ सर्वैकदेशसङ्गात॑  
पृथ्वाच्चरात्रे॑रिति॑ समाप्तात्तोऽच । \* राताङ्गाहाः॑ पुर्मीति॑ पुर्म्बम् ।

पद्धनिवसन् । The root here is वस् which yields the form  
वन्म in the present, ववसे in the past and अवसिष्ट in the  
aorist निवस्यते॑ यत्तत् निवसन्स् ।

पूर्व्य॑द्युः॑ = पूर्व्यभिन्नहनि॑ । \* सद्यः॑ परन्तपरारीत्यादिनानिपातितः॑ ।

P 41. अवस्थास् = व्यपरम् ।

उपधिक्रतास् = कल्परचितास् । कपटी॒स्त्री॑ व्याजदृष्ट्वा॑पध्यश्कद्वाक॑त्वे॑  
इत्यमरः॑ ।

उत्तरेद्युः॑ = on the next day. For the derivation vide  
note on पूर्व्य॑द्युः॑ above.

पूर्वसङ्केतित । Render this by *who had received previous intimation*.

पौरामात्यमामत्वहैः । पंचिषु, अमात्येषु, सामर्ण्यु च, ते व्रातैः मत्ते प्रत्येकमन्ययः कर्तव्यः ।

अवैयिवा । लुडि आविचन् ।

सर्वजनप्रत्यक्षम् । सर्वेऽनन्तः । तेषां प्रत्यक्षम् । \* प्रतिपरः अमन्युः तत्त्वे इति समाप्तान्तः ।

पठह, a double trumpet.

अकारयत् । Supply the प्रथी ए कर्ता । This is not difficult at all, because the accusative and instrumental cases will be equally good. १ हक्कारः द्विरथ्यामिति ।

असंक्षेपप्रदद्यन्तम् । असंक्षी इर्णी - thick shouldered, hence robust. २ वर्षांसारां कालवर्णे इत्यन्यर्थः । असलस्य यस्यपत्त्वं प्रकाशोद्यते संनापि दुष्यलम् । दुर्खेन चलयितुं शक्यम् । दर् । चल् । यित् । खल् = दुष्यतः ।

उभयकरविभवत् । उभौकर्णे दायांशिप्रतम् । शृणिष्यते उभयन्त अंभयाद्गः ।

निगमं निरगमयत् । One is a लुड् form, the other a लड् form.

**P 42.** प्रत्यग्नेष्वद्वयीः प्रत्ययः इदमित्यसर्वतिरपावृतिः । तेन हया विमितः हययो यासो ताः १ विमित पर्यातव्ययति निदायामित भावः । Or you may take the ordinary meaning of the word हय वृपतश्चैः । हर्यत्, अउपत्, अहर्पति ।

शार्दूलकरेण = शार्दूलप्रसंगं तेन । Is this an instance of करणं वृतीया । Or of \* प्रकल्पादिनातृतीया ? ( Take the latter ).

वा = यथाभ्यम् । सम्प्रदाने चतुर्थी ।

असन्दभावपक्व इति । अन्ययीर्गच्छति पथमा ।

कठकीौठि घटनापाठ्व &c. A splendid instance of बन्धन-प्राप्तः । There is also an अर्थालङ्घात् here व्यपक । असम्भव्यं घटनाभ्य विघटने विदारण्यं पटुम् । प्रकठ शाठ्यं अपुत्रवाप्तिस् । विघटनं वि + घट + शाच्चल्युद् ।

मा भवध्यम् । In the other voice अहं ( यथाभिः ) मनुः । Give the changes in the other parts of the sentence.

मुख्यः । What will be the Vocative form?

मनम् । Account for the Dative case.

अपीयत । Here you have the दिव् conjugation of the root. लुडि अप्ते इति । What is the causative form?

मा त् वाचामगीचर् &c. In the other voice तना मि शशुवाचाम-गीचर्वाच्युत्यात्म्युत्यत । गविद्विद्विर्यं चर्तीति गीचरः इम् । अस्युत्यत् इम् नड् । मृगति लुडि अस्त्राचीति अस्याचीति, अस्युत्यत् । पस्यश्च ।

तद्वर्त्तते च । Account for the accusative termination.

यथावद्याहयन्त्रवादिनोपाणिपद्वम् । Supply the प्रयाज्ञकर्ता । (According to strict grammar मत्त्रा ; according to practice and the मुख्याधि, मा ) यथावत् यथाहस् । अर्थार्थवित्तिः । Turn the sentence into the other voice. पद्वम् is used in the masculine as well as in the neuter.

प्रपदायाच्च प्रसृतायाच्च । यामिन्यां भावे उमी न त् कालाधिकरण् ।

ममगेव । मम्यक् is an indeclinable. Would you construe this as an adverb or as an adjective of विलम्?

पल्लपूरयम् = covered or filled up. पूरयति (तुरादिः अपूरुषरत् ।)

**P 43.** अलङ्करणः = अप्राप्यपौवादावकाशः ।

नष्टसुष्टिचिन्तादिकथनं । From this it can be readily inferred that Visruta must have been a very accomplished young man being expert in thought-reading and the art of augury. नष्टम विदितस्थानविपरिवर्त्ते दृश्यमानं कावगतं कुवगतमित्यन्वयमाणं वस्तु । नग्नतेः कर्त्तरिकाः । सुष्टिशीरितं धनं सुखातेः कर्मणिकाः । चिला हङ्गतीभावः । तदादीनां कथनानि ते हेतुभिः । The people thought within themselves : A mere man can not do all this : ( १ ) point out where missing things lie ; ( २ ) direct people to where pilfered things are stowed away, or ( ३ ) decipher the thoughts of others. Can you not take सुष्टि in the other sense of palm or fist ?

दिव्यांश्तामेव मे समर्थयमानः प्रागाकलितं मम देवावतारत्वमेव भवसि 'न कदापि मानुषण इदं कर्तु शकामिद' चेति युक्ता दृढीकृत्वं । अर्थयते आनियत ।

प्रभावहन्तुः प्रभावस्य हन्तुः (masculine) सम्भावना वृद्धिकारिका ।

भद्राकृतम् । Under the rule \* भद्रात् परिवापनं, there is a *vartika* rule \* भद्राच्च ति वक्त्रम् । भद्रशब्दीमङ्गलार्थः । परिवापनं भुग्ननम् । भद्राकृत्य = सुखानेन संस्कृत्य ।

उपनाथ—उप + नी + गिच्चल्यप् ।

कृत्येपु क्रमन्ति । कृत्येपु कर्त्तव्यार्थेपु क्रमन्ति प्रभवन्ति । \* वृच्युत्तर्गतार्थं विव्यामनेपदम् । Here the meaning is व्रतिः—अप्रतिवशः, (utter absence of obstacles ; smooth progress ) क्रम here - to succeed, to prosper.

मन्त्रेण &c. Vide Translation. Pandit Vidyáratna's note on this passage does not require to be supplemented.

विनिश्चयोऽथानां कर्तव्यनिर्णयः ।

निर्णयम् । Account for the ण here.

**P 44.** नयवनस्पतिः, an instance of साङ्कर्यकम् । शक्ति-सिद्धिपृथक्तः । शक्तयन्वितः । सिद्धयोऽपितिवः । ताण्व पृथक्ते यस्य मः । The student must thoroughly master the technical words.

अनकाधिकरणता वृङ्गवृत्तात् ।

ध्वनः—ध्वन् + कर्तविकः । ध्वनते । अध्वनत् ( डॉ विधान सामर्थ्यात् ) What will be the regular form?

सर्वत्रभः—पेशनम्— Notice the idiom.

**P 45.** मायापुरुषः—मायावहुः । पुरुषः । शाकपार्थिवादिवात् समाप्तः ।

मज्जेन = भृजं वक्त् गच्छति यः स तेन सर्पेण । It possesses another meaning ग्रन्तन् ; but I seriously doubt as to whether both are meant. वृक्तं सर्पयोः साधारणं वक्तगामित्वम् । Characterise the rhetorical peculiarity.

उद्दीर्थेत् यस्मेत् वा । गृ गिरति अगारीत्, जगार । यस्ति जयास । अयमोत् अयामीत् । It is also of the आत्मनेपद । In the other voice उद्दीर्थेत् यस्मेति ।

बीःयः = विज्ञापनीयः । Now the question here is as to whether we have got here the original root or its causative form. ( वृध + ग्रहत् may yield the same form. But this वृध् belongs to the भ् and not the दिव् conjugation : भीवति । भीत्-स्ति । अभीत्सीत् । If you ask how the verb takes two accusa-

tives अहं and तत्, the answer would be because the root has same sense as त् । गौणे वाचनादय इति गौणकर्मण उक्तत्वम् । So also बीजश्च in बक्तुश्चव्याप्रकाशनां वाचवाचान्यसन्निधेः in the (Kavaprakasa, means the person that is addressed. Had it been derived from the causative we would have had बीजयितव्यः) । But it would be better to take it as derived from the causative of the root बुध् (दिव् conj.) In this case, of course ज्ञानार्थकलात् बीजयतेः प्रवीज्यकर्त्तः कर्मत्वम् । Would you take अस्मि here as a verb or as an indeclinable अहम् ।

पाणिपादम् । प्राण्यङ्गवार्दकवङ्गावः ।

अतिविश्वम्भदत्तचणम् । चण = opportunity ; विश्वम् = a spirit of confidence. ●

लदुपदिष्टेन नयेन = भवतप्रदर्शितय चैवा ।

मैवं वादीः । Account for the नुड् and the absence of अ in the लुड् form that follows. उवाद्, उद्देशः । यक्ति उद्यते ।

अतिमानुपम् = मानुपमतिक्रान्तम् । \* अच्यादयः कान्तादर्थं वितीय र्थति समाप्तः ।

P 46. तज्ज्वापरविष्वाम्भमिवीणम् - puissance resistless and ever exerted upon foes. न परणा विष्वाम् मीढ़ुः शक्यम् परविष्वाम्, uncomfortable. \* परिनिर्भः संवितसर्वत्यादिना विष्वाम्भत्यवष्टव्यम् । अभिवमभि अभ्यमिवम् । अभ्यमिवः धावतीताभ्य मिवीणम् । लक्षणाभिप्रता आभिमुख्या इतात्यग्नीभावमतः \* अभ्यमिच्छ चेति खः । The alternative form would be अभ्यमिवीयः ।

मन्त्रिपातिताः = एकाधार्म्यापिताः ।

येषाम् । उत्तरवाचीपाती यच्च व्यन्दुपादानं नापेत्तेन ।

द्विषतामेषचन्दनतरः &c. What is the rhetorical peculiarity here? \* द्विर्णिवि इति शृणुप्रत्ययः। चिरविल्लद्रुमः may be rendered by *wormwood*.

नौतिज्ञमन्यम्। नौतिज्ञिहमित्युत्तिक्तम्। \* आवमा निरुद्यतिखः।

विज्ञि। Give the alternative form.

उपधाभिः। A technical word meaning शोधनीपायैः, परौ-  
क्ताभिः। उपदा means उपडाँकन। उपधा is the correct and  
appropriate reading. यथाह कामन्दकः—उपेत्यधीयते यस्मादुपवेति  
ततःस्यूता। उपाया उपधा त्र्याम्नयामात्यान् परीक्षयदिति।

मतिसहायम्—मन्त्रिणम्, counsellor.

P 47. तेभश Account for the ablative case here.

उपलभ्य = ज्ञात्वा। सच्चेऽप्राप्तर्थी ज्ञानार्था भैवन्ति।

लुभ्यमस्तुङ्म्—opulent and avaricious.

अयुत्तिक्तमतिङ्गमम्।

अविधेयप्रायम्—प्रायशी दुर्विनीतम्। नियमसामः।

अभिविक्ष्यापयन् धीषयन्। The original root here is स्वा।  
चर्वा, अस्यत्।

धार्मिकत्वमङ्गावयन्। धर्मेण चरतीति धार्मिकस्तथा भावोधार्मि-  
कत्वम्। तत् उङ्गावयन् प्रकटयन् ननु उत्पादयन्।

नास्तिकान् कदर्थयन्। (परलीकः) नास्तोतिमतिर्थेषां ते नास्तिकासान्  
कदर्थयन् पीडयन्।\* अन्तिनास्तिदिट्टं मर्तिः। शुभेषु शङ्का आस्तिक्य  
इति। With regard to कदर्थयन्, we have seen in a previous note how we are to proceed in a roundabout way, if we are to follow the *Siddhánta Kaumudi*. According to Vopadeva, however, we can have कदर्थ as a बहुत्रीहि com-

pound and in that case, of course, कदर्थं करीतीति yields कदर्थयन् without rendering it necessary to bring in मत्प् ।

करणकान् विशेषयन् । चुटश्वो च करणक इत्यमरः । Kamandaka has got a whole chapter on करणकविशेषन् ।

असितीपवीनुपत्तुन् ॥ शतरचितक्षशजान् विष्टयन् । Counter-acting or frustrating the schemes of the enemy. Note असिति is of the masculine gender though मिति is of the neuter.

न चान्यदस्ति &c. तत्र अर्थविषयं दोऽवल्यात्त्वीणातायाः नान्यत् किमपि पापित्तमधिकतरमभ्युदयविघातकमस्तीति आकलय विचित्य (नियित) योगानार्थाहरणापायान् अत्यतिष्ठम् अत्यलम्बितवान् । योग is a technical word and has been already explained. Account for the ablative case in दोऽवल्यात् । The ablative here has nothing to do with अन्यत् and relates principally to पापित्तम् । Why not पापीयः ? According to the *Siddhīnīta Kaumudi* इति can not be used to signify comparison between two things. This with the rule bearing on the parallel use of तत्प् and तम्प्, is not followed in practice. The Mugdhabodha abolishes all distinction between the two affixes.

गोमिनीः हत्तःत्तः ।

P 48. गोमिनी-यो मिन् । (What is the meaning of यो here ? ) ( ज्ञात्मातमिष्टादिना मिन् ) ।

अग्रादग्रवर्षेण्टर्णीयः । Vide note on अग्रवर्षेण्टर्णीयः, अष्टाधिका दण्ड अग्रादग्र । \* इतनः मर्यायामवहृत्रीयर्णीयारिति आत् ।

अनन्तुगुणदाराणाम् अनन्तुग्ना निपरीतर्णीला दान देपान् ( दान is always in *पा.* )

नाम सम्भावने ।

प्रिन्द्यम् - सम्प्रद निङ् ; not by the rule' कथमिलिङ् च ।  
विन्दर्ति, विन्दने लुङ् अविन्दन् ।

अथ परायाज्ञाय &c. परिप प्रव्यर्जनाहतेप गृहीतेषु स्वच-  
न्धानापरीक्षितगम्भैवत्यः दार्यु । भर्त्यजायाय पं भूति दारा इत्यमरः ।  
षाटुक्कीर्ती यडुक्कया काकतालोवयान मसुपागता मस्यति' सुख-  
मधारं गणवाहन्य वा अनभिससीत्य अनेत्यन्य । यडुक्का स्वं रितेत्यमरः ।  
Pandit Vidyáratna's interpretation has the recommendation of simplicity ; but it is hardly supported by usage. (१)

P 49. कार्त्तिनिकोऽवज्ञः । क्लतालं देवं वं गीति । क्लतालीयम  
मिदानं देवं कृश्नकर्मनियमरः ।

वस्त्राल्पिनहृश्चालीप्रस्थः । पिनहः - अपि । नह । क्लः । वटिभागुरि  
र्होपमवायोरुपसर्गयोः । नहृति, नहृते । नस्यति, अनाशीत् ।  
Give the corresponding आञ्जनेयद forms. Distinguish bet-

(१) Adopt Pandit Vidyáratna's interpretation.

ween प्रस्त्र and प्रष्ट. प्रस्त्र = a measure above two pounds; about a seer and a quarter.

सर्वर्णा समानीश्चोऽस्माइति जीतिर्ज्ञनपदेत्यादिना समान शब्दस्य सार्दृशः ।

किञ्च वाच्चायाम् ।

गुणवत् । Do not take it as an adverb.

अस्मान् : अस्मदीद्योर्येति वदुवचनप्रथीगः । \* गतिवुद्धिप्रत्यवसानार्थं ग्रन्थकाद्यकर्मकाणामणिकर्त्ता समाइति अणिकर्तुः कर्मात्वम् । प्रथवसान-मध्यवहारः ।

हमितावधृतः हमितश्यामी अवधृतर्थेति = laughed out. अद्भूती वर्हिकृतृतः । धूत् कर्मन् । धूणीति धूनते । अधावोत् ; अधविष्ट अधीट ।

पित्रभ्याम् । पिताच माताच पितर्ज्ञ ताभ्याम् । \* पितासार्वं ति वैक न्यिक एकशेषः । Give the alternative forms. सहपित्रभ्याम् has been mistranslated owing to inadvertence in accepting, without thought, Pandit Vidyáratna's interpretation. मह पित्रभ्यामवसितमहिंस् whose riches were gone with her parents. अवमितपित्रकामवसितमहिंसेति । Is this an instance of महीनिः ? . No, because there is no अतिश्यामिः at the bottom.

P 50. अर्सितमहिंस् । अवमित अव सोऽकः । मति , इति त् असामीत् । Give the causative form.

अश्यामिः मवनसारा मश्योर्ण भवनमेयसारो यसा. मा जीर्णमवनमा दं लिंसगदग्निषा । शृहिसायाम् श्यातिः शशार, शशतुः, शशरतुः, शशरती ।

काश्मृत is a separate word = कार्यशृत्. The hyphen in the text is misplaced.

न कर्कशा सूजावन्त्य । न कटिनाः गृहिमन्त्य । सूजूलय गृहै  
 \* पिदभिदादिर्योर्डिर्यन्तुः । Derive कर्कश ।

अनपूर्वीतर्त्त्व, अनपूर्वीं पूर्वानुकरण हत्त्वा स्थिरमनिर्व्विष्ट । Do not take Pandit Vidyāvīra's meaning.

पौराणियर्थे द्वय कागर्वात्प्रभ च ।

सकृदिभक्तो सकृमम् फिभक्तीः धास्तः । I had no idea that our commentators could mar the sensuous beauty of the description by such a preposterous explanation as this : मकुटेकवार् फिभक्तः । Gomini must thank these annotators for having pointed out this most uncommon personal qualification of hers.

चतुर्भुज (lit. Square) - perfect.

तनुतरभतीवतन् ।

वल्लवेण - by three auspicious lines.

P 51. भयस्त्वम् वह + ईयम् । त्वः ।

हृतमध्यविभक्तरागाधरम् (with rosy round lips) - हृतं गीता-  
 कृति मध्यं मध्यभागस्तत्र विभक्तः अर्पितो रागो यस्य सः अनन्तिहि  
 तरक्तिमा । तथा अधरी यस्य तन । The translation follows  
 Pandit Vidyáratna's interpretation of which however I  
 strongly doubt the correctness. विभक्तः is very largely used  
 in the sense of अर्पितः or स्थापितः ।

आपूर्णकठिनगरुडमाइनम् । कठिन has been translated by *tight* ( as opposed to *flaccid* ) which Shakespeare uses in

the sense of *beautiful*. जरठ is used in the same way, cf. जरठ युवतीगण्डस्थलानि in *Kidamvarī*.

तिल, the barren *sesamum*.

**P 52.** अवणपाश यगत्तम् - सन्दरकर्ण युगलम् । पाश is not an affix here (though Pandit Isvar Chandra Vidyāsīgara asserts so twice in his notes on the *Uttaracharita* in which he seldom touches on grammatical points as in भियक्षपाशः (यार्यं पाशः) । अतप्त अवणपाशं यत् निवसमार्द्दनुसर्यत् लोकक-वियहरादिचात् ।

गम्याही गम्य न याही मनोऽहरः हहयगम्यः । This is an idiomatic use of the अहर् । The English verb *take* is also used in the same way.

मंग्रमाकुर्तनं अभिचरतिगीचम् - रूपशीलर्याः प्रायशः माहचर्यदर्शभात् । Cf. प्रियम् । एथ दाव वीमश्चा हीहि, नहि तादिमा आकिदिविसमा गण विरहिणी हीति । (शकुन्तला ४)

आसज्जति from अस्ति / सम्ज्ञ । Do not be led to suppose that आसज्जति would be a better reading, because आसज्जति is very frequently met with in this sense. Cf. स्याने सज्जति ते दृष्टिः । (मालविकागिभित्रम्) and आसज्जमानेचणः (शकुन्तला ३) ।

**P 53.** अनेकाः fem. What would be the form in the masculine.

अनुश्यपरम्पराः । पथाचापीनुश्यः । श्रीते श्रीश्वे ; अश्यिष्ट ।  
क्षिरधड्टिः सक्षिहड्टिः । क्षिरधम् वस्त्राद्यमराः । क्षिहाति, अक्षिहत ।  
कच्चित्—कच्चित् कामप्रवेदने इत्यसरः । कामप्रवेदनं सामिलापा-  
विष्करणम् ।

सुषित्तासमृष्टे । पूर्वकालैकदेशेत्यादिना समाप्तः । सुषित्तेत्यव \*  
उपसर्गात्सुनीतीत्यादिना षष्ठम् ।

विशीष्य । Causative. शुष्टिश्च शुष्टिः ।

दत्तपादश्चौचम् । श्रीचं श्रीचांश्चत्तलम् ।

गव्यशालीन् \* शाकपार्थिवादित्वात् समाप्तः ।

तुष्टः पृथक् चकार \* पृथड्नानेत्यादिना हत्तीया ।

तुष्टर्थिनः । Account for the तुष्टीया ।

काकिणीभिः—‘a coin equal to twenty cowry shells’.

*Wilson.*

P 54. मितम्पचाम् \* मितनवि चेति खः

खादिरेण → खादिरनिर्धितेन \* पलाशादिभ्यो वा इत्यत् ।

अमक्तन् । सक्तचक्क एकशन्तात् निपातितः \* एकम् सक्तिं इति ।

किंशासः । Can you give the derivation of the word?

किञ्चिरयोः श्रिणः—किं श्लेतीति किंशासः शसं शूक वाणय ।

उपहितमुखपिपानाम् । Vide note on पिनङ्ग above.

अद्वमण्डगालनाय । गलधातुरत्वं चुरादिगम्भनेपदौ । गालयने, अज्ञी  
गलत । Or it might be derived from the causative of  
गल् । गलति, अगालीत् ।

अवातितिष्ठत् From the causative of अव् + स्था, अवतिष्ठते,  
अवास्थित ।

तदर्थिभ्यः तानि अर्थयन्ते ये तेभ्यः ( and not तान् अर्थयन्ते &c. )  
क्रियायोगे चतुर्थी ।

P 55. प्रश्मिताग्नीनि प्रश्मितीऽग्निर्येषां तानि । शम् + शिष्ठ + क्तः ।

What alternative form would you get? शास्त्रत, अश्मत्,  
अश्मीत् ।

प्राहिणीत् । हिनोति, अहैषीत्, जिघाय । Account for the ण ।

दिवान् \* वहुव्रीहौ सङ्कीर्णे उन वहुगणादिति उच्च । \* सङ्काया अत्यीयस्य इत्यनेन विश्वस्य पूर्वप्रयोगः । Can you say how you get the form दिव instead of द्वाव ?

आमलकस्य - आमलक्याः फलम् । \* फलेनुगिति प्रत्ययलीपः ।

उत्पलगम्भि can be obtained in two ways. उत्पलस्ये व गम्भी यस्येति (\*उपमानाच्च) which would lead us to the meaning smelling like lotus and (\*अत्याग्व्यावाच्च) उत्पलस्य गम्भीलिंशी यत् which would not be perhaps so good.

आनाय तादथो चतुर्थी । What is the difficulty in explaining it by the rule तुमर्थोच्च भाववचनात् ।

विभागगेपलनस्य तृतीयेहेभाग म्विभागः । वृत्तिविषये तृतीयशब्दम् विभावः सः शब्दो यथा स्थानथा लूपम् । लून-लू 'तः । लुनाति लुनीते अलाचीत् \* ल्लादिभ्य इति निष्ठातस्य नः ।

P 56. अभिसंग्रन् । संश्ति ; अमाचीत् अमाचर्ति, अस्त्रत् ।

प्रक्रिया - प्र + क्रिद + कर्त्तरि क्तः । क्रियति ; अक्रिदत् अक्रेदोत्, अक्रेत्समीत् ।

इस व्र द्वारा गेपमन्त्रमभीजयत् Changes the voice. गतिवृद्धीला दिना प्रयोज्यकर्तुः कर्मत्वम् । भड्को ; अभक्तः ।

अस्वसि । भिस्मा रूपो भक्तमन्धीऽन्नमित्यमरः ।

अत्प्रथम् । लुडि अत्प्रथम्, अतपर्सीत्, and अवाप्तीत् ।

अयाचत् । याचति । याचते ; अयाचीत्, अयाचिष्ट । Caus. अययाचत् ।

पाटलाकुममम्, blossom of the Bignonia.

उत्पक्षलीत्पलयथितसांरभम् । Derive उत्पक्ष । अथित् - अथ + तः । अथाति, अथति, अथयसि । अथथीत्, अजययत् ।

सौङ्गि etc. All the senses were gratified, the eye by the condensed vapour on the pitcher, the ear by the sound of the drops, the touch by the cold feel, the nose by the fragrance, and the tongue by the sweetness. *Wilson.* The italicised phrase has nothing to correspond to it in the original,

उद्दिन्न - भिदिन् । भिनति अभिदत्, अभैत्मीत् । Also of the आवनेपद ।

P 57. साधुर्थप्रकर्षावज्जितरसनन्दियः आवज्जितं परितपितम् ।

आकरणं कण्ठादा अव्ययीभावः ।

अच्छं निर्यात्मम् । प्रसर्वाऽच्छ इत्यमरः ।

अपरकरकेन - अपरकमगुलुना, in another waterpot.

आचमनम् । करणे ल्युट् आचार्मति, आचमीत् ।

गीमय - गी + मयट् \* गीय पृशीपि इति मयट् ।

उपलिप्ति । लिप्ति, अलिपत् । Also of the आवनेपद ।

श्यने श्यतेर्ज्यमन्निति श्यनं तम्भिन् । What harm is there in taking पातित निर्मलश्यने as a कर्मधार्य compound ?

उपयम्य । Vide note on उपयम्य p 65. of the text,

पतित्वं सा देवतासिव पर्यचरत्, पतिष्ठ तया देवतानि ( why not देवतः though the उमरकीष says देवतानि पुंसि वा ? ) पर्यचर्यत । पत्तारीत् । Derive तद्रा । वृसुच् has been conjugated elsewhere. मुक्ततन्त्रा - winkless.

अहीनमश्यं यथा स्थान्या ।

तदेकाधीनजीवितशरीरः तस्यानिकस्यामधीनं जीवितं शरीरस्य यस्य सः । But this is not strictly grammatical. एकच्च तदधीनच्चेति

एकाधीनम् । तथा एकाधीनं जीवितं शरीरत्वं यस्येति । एकाधीनेत्यत्

\* पूर्वकालैकमर्ज्जरत् पुराणनवकेवलाः समानाधिकरणेनेति समाप्तः ।

विवर्गम् । विवर्गोऽधर्थकामार्थेश्वरुर्वर्गः समीक्षकैः ।

प्रियहिताय — for the dear good, or for pleasure as well as profit ; प्रियत्वं तत् हितच्चेति ।

## पूर्वपोठिका ।

P 58. राजवाहनीत्यन्तः राजवाहन means one (whose feet are ) borne by kings,

सैव — \* मेनाया वा इतिष्यः । सेनायां समवेता श्च सैन्याय संनिकाय ते । सैवं क्लीवं वने मेनासमवेते त् वा नवर्तति मेदिनी ।

विभाज्मानं साज्जंत ; अभ्यःजित् , फणादिप पाठात् भज्जे वसाने Caus. Aorist अविभज्नत् अवभाज्नत् ।

कृतातिष्यः = अतिथर्ये हितमातिष्यम् \* तच्चै हितमिति अतिथिश्नात अत्र (Derive अतिथि) ।

कवनकालमुपिच्चा \*वमतिच्चौडीडिति इत् सगःसारणत्वा । च्चास, अवास्तीन्, वत्स्यति । Account for the accusative termination in कालम् ।

मङ्गीज्यम् = मम भोज्यम् । Here is a serious Grammatical difficulty : how do you get भोज्यम् instead of 'मीज्य' ? भोज्य भव्ये is the rule bearing upon this, and means that भोज्य would be the form to signify *eatable* (अभ्यवहार्थम्) ; That the

author wrote भीजम् admits of no doubt ; other wise we would miss the alliteration. We must explain अभ्यवहार्थ or आवश्यकता, ( which may also justify the absence of the mutation ) in a very elastic way. महाज्य however in that case would mean not *my portion* but *which I must enjoy*. Which form would the root yield here in लट्टनकि or भट्टके ?

राज्यम् । an instance not of यड् but of यक् । \* राजाऽम् । राजशर्वैऽसमासे यक् लभते । राजाभावः कर्म वा राज्यम् । समासेतु यज् आधिग्राम् ।

विरच्य- of doubtful accuracy. Read विरचय । ल्प्यपि लघु प्रश्नादिव्यादेशः ।

उगमत्कटम् । उगः शूद्रासूते वचाद्दे पंसिविषूकटे इति मेदिनी ।

**P 59.** उच्चूलयिष्यामि –not an instance of नामधातु ।

शरण्येन शरण्यसिव शरण्यः । \* शाखादिभ्यो यदिति यत् । But this word is also given (in the मिडाल्कांसदी) in illustration of another rule तव माधः । In that case, of course शरणे रक्षणे माधः शरण्यः । शरण रुहरनिर्विवरक्षण्योरपीति मेदिनी ।

प्राप्वम्... आप्नू प्रापने । लुकि आपत् ।

नियमवलम् -Vide foot note in your text.

विकालज्ञः वीक्कालान् जानातीति । \* तज्जितार्थोत्तरपदे समाहारे चेति सहशावाचक्न समाप्तः ।

तपमाऽलम् गम्यमानसाधनक्रियादेचया लृतीया ।

आस्त्व—लिटि आमावक्ते । Give the present participle.

अप्सत् = सृङ्गभविमीचने लुडिअसविष्ट, असीष्ट । Give the forms in लट् ।

ब्रह्मवर्जमेन तुलितवेधमं पुरीवम् – ब्रह्मणीवर्चः ब्रह्मवर्जसम् ।  
ब्रह्मवर्जसोऽमिति समाप्ता तीऽम् । तुलितो वेधा ब्रह्मा यन्न स तम् । परं  
धीयनेति परीधाः । Derive तुलितः ।  
पुरस्कृत्य । \* पुरीऽव्ययमिति समाप्तः ।

व्यधत । लुडि अधित - अवात् । Turn the verb into the other  
voice noting the attendant alterations in the sentence.

**P 60.** नशीयदि दृचयः नवमयन्निन्दुम् पृचिरित्रि रुचिर्येषां ते  
मनोहर कान्तया । Pandit Vidyāratna's interpretation is  
amusing : प्रतिदिन वर्जनशीना, 'at the hour of their birth ?'  
and no doubt, it wonderfully helps the meaning of the  
passage. उद्यत - उत्त+इ । शत । एति, इत्याय, अगात् । सप्तम्य  
मानेत्यादिना उत्तरपदलीबी वहुत्रीहिः । चिरायुषः, a benedictory  
epithet.

उपहार वस्त्रप्राप्तिः ।

अश्वरण्या । See note on शरण्य above.

अक्षकार्पण्या स्फटदंत्या ।

सुचती तद् conj. लुडि अमुचत् । Give the forms in आमने  
पद । (Is there any alternative form ?.)

प्रहङ्गशीका । वर्जते ; अव्रधत् ( How do you get this परस्पैषदी  
form ? ) What will be the regular form ? युच्यति ; अग्रचत्  
अशीचीत् । Give the forms in आमनेपद । प्रहङ्ग = waxed, violent-  
कृद्यते । This root belongs to the ज्ञ च group : र्णिद्यति,  
अरीद्यत् अकृद्यत् । Give the लड् form.

पृष्ठा । पृच्यति ; अप्राचीत् ।

सगद्गदम् । Vide note on वासगद्गदम् ।

**P 61.** पुष्पपरम् or Kusumapuram is identical with Pataliputram or Palibothra. We owe this identification to Colonel Mackenzie who discovered under the ruins a dried bed of the Sona river or the Ere-noboas, which is described as having once flowed by. It is in North Behar. पुष्पपरम् is the object of उपेय as well as अधिवर्ता । The root वम्, though intransitive becomes transitive by the addition of अधि ।

दपात्वधारा वमः ।

र्याद्रुमः । यार्यी, यग्धे ; अयुङ् ।

मर्त्रे भावं सप्रभी ।

**कार्यं न** —On the the part of the victor, पुण्ड्रिन on the part of the vanquished.

विभूषः । सज्जति, अद्वाचोत् । Give the form in विट् ।

प्रताण्य \* समतप्तिभः स्य इथात्मन्पदम् ।

रथमात् रथममात्रिता । ल्यपूलोपिकम्भन्यदिकरणेचति पञ्चमी ।

आकृत्यनामः क्रामति । To what other conjugations does this root belong ? , अत्मीतः मनि चिक्कं सति यडि चड्कम्यते । र्षीर्णेषुः । उत्तरं जालद्वारः । तज्ज्वरणं यथा भवेत्सम्भावनीत्प्री वा इत्तरा परामर्दति ।

धाक्कीमारेन पर्यक्तिता applies both to the mother and the daughter.

दशगावणि ॥ विश्वालप्तसर्वे । उयः शदासुरं चन्नादुद्रे पुंसि विषूतकः इति भृदिनां ।

**P 62.** क्रीडमभलीयत Is the verb here transitive or  
 \* अभिरभागे इति लक्षणार्थकम्भेरव कम्प्रवचनीयर्थे कम्प्रवचनीय  
 योगे प्रतीयति क्रीडमियम कर्मवम् ? लौङ् श्वेषणे लीयते । लिन्द्य ।  
 अलंकृत, अनाम । लंयते, लायते । Give the causal forms.

विलोनाल र्ति वानक्रीडपि । अनुप्रामः । In the active voice you  
 will get विलोनालकं वानकमादाय शवराः क्रवचिदुपानयन् ।

क्रपालुना गीपान्तेन क्रकानुपासः । गा: पालयतीति गीपालः ।

अनाभ्युच्येन । उच्यति, आधीतः उवाभासत्यादि ।

सचेतना क्रता । Give a one-word equivalent.

आभर्तुरनिकमपतिश्यासः । चा-- earth; भर्ता= lord. Will  
 उप॒ स्या here become आमन्तपदी ? (No)

निरगात् = निः + इ लुङ् द । Can you give the causative  
 of इ in this sense? इयाय एष्यति ।

चण्डिक्रामदिर सन्दर्भं क्रेकानुप्रासः ( according to the माहित  
 दर्शण )

देवतीपहारं करियतः । Give a one-word equivalent, and  
 express the same sense using वृहि instead of क्रृ, noticing the termination that देवता would take in that case  
 देवात् स्वर्यं तज् । उपर्दिवत इति उपहारः कर्मणा घञ् ।

**P 63.** संकरतर्त्त्वं - मिकतामयप्रदर्शनं । मिकतानां समृहः संकरम  
 मिकताः सर्वत अर्द्धान् प्रदर्शे इति गात्रमपि सम्भवति । \* देशलिलार्द्धति  
 ( प्रतीयश्चृपत्याश्र्वत् ) मिकतिजः मिकताजानित्यपि च । तज् means  
 स्वरूप as well as अव । Here of course, the former meaning  
 is to be taken.

खनननिर्विपत्तिरणम् : Take खनन in a concrete sense ।

deriving it in the कर्मवाच ( = a hole). खनति, (also आमने-पदी ) खान, खनतुः अखनीत्, अखानीत् । खनिवा, खाल्वा । निपति, अचैसीत् । अचारीत् । Give the frequentative form of the last root.

मितश्चरनिकरेण वा वचनप्राप्तः (according to Visvanáth.)

द्रुतचरणः qualifies कुङ्कुरवानकः । The translation given of this passage inadvertently construes this with पलायमानम् as if the infant had a number of legs ?

दश्यिवा, दन्तश्यिला is certainly a better reading दश्ति, अदाङ्गैत् ।

कालार - महारस्य । महारस्ये दुर्गपथे कालारः पुन्नप॑सकमित्यमरः ।  
वीक्ष्यते महायाहाश्च कर्म ।

विना without or shut out from.

भवद्विनकिमदर्थं भवतीनर्किमदर्शन् ( or अद्राच्चु । ।

दिशा देववशात् = happily.

किमेष तवनन्दनः सत्यमेव ? Will not the sense be improved if सत्यमेव is taken separately. किमेष तवनन्दनः ? ( And viewing the effect of the sight of the child on him सत्यमेव ।

महाम् सम्पदाने चतुर्थी । व्यतरत् । ततार तंरतुः । अतारीत् । वितीर्थ ।

Give the लुट् and लट् forms.

शिशिरोदकादिना शिशिरं शौतलम् उदकं तत् आर्दिर्यस्य तेज

निःशङ्कः भवदङ्कम् अनुप्राप्तः ।

आयुष्यन्त । Why not आयुष्मनम् ?

अभिरचतात् \* तुष्मीक्षातङ् आशिषि अन्यतरस्यामिति आशिषि  
तात् - अभिरचतु ।

अधरीक्त्य अभततङ्गावर्थं चिः । ( Why not अधरीक्त्या ?  
पूर्वीपुर्णाति अपुष्टः ।

अपहारवर्मप्राप्तिः ।

P 64. समूक्तिः - सम् । पुर् । क्ति । पूर्यते, अपुरि, अपुरिष्टः  
याथातथेन प्रकृत्यादित्वात् लृतीया । यथातयाभावी याथातथ्यं तेन  
Can you add the same affix to अयथातथा ? ( अयथातथं  
and आयथातथम् )

निमित्तेन केन दीनीभवद्वीनी जातः वृच्यनप्राप्तः । दीन - दी । क्तः  
भवत्या or (भवत्याम्) अष्टीनः भवद्वीनः ( Account for the पंवङ्गाः

वर्द्धन् has been translated by *has been growing up* - It  
rather - *has been growing or waxing*. ( What is the pecu-  
liarity in the लुङ् ) | form of this root ? वर्द्ध ; अवर्द्ध  
अवर्द्धिष्ट ।

मुनिकथितम् - See the previous story.

पुष्टोऽवप्राप्तिः ।

P 65. स्वात्वा । स्वाति, स्वी अस्वासीत् । Give the form of  
forms in आशौलिङ् ।

काननावनौ is expounded very correctly by Pandit Vidyáratna as काननयावनि स्त्राम् । Can you give the meaning of the षड् termination here ? ( अभेद as in वसनम् समय. ? ) ।

धार्यमाणः । चरादिगणपतिती धृधातुः । धारयति ।

सशःप्रसन्नम्—समानेऽहनि सद्यः । \* सद्यः परु परारित्यादिना निपातितः । पूङ्क्ल गर्भविमीवने । अनविट, अनीष्ट । सुवृत् ।

आयातेन प्रकृत्यादिपृथक्यति वत्तीया । समति अधसन, अधसीत् । वसाम् अंसः, वसमतः । Conjugate वह in लृङ् and लिन् ।

हीषे । Analyse the word. वयोर्दिशोरपी यत्र तत् शीपम् ।

मदिमन्थरी रत्तीहवीनाम etc. अनुप्रामः (of the पदानग type ? ) What is the अश्चिन्दितार in भवलय उपमा or उपक ?

उपयम्य—उपयच्छते, उप्यमेः ; लृङ्कि उपायत उपायंल । ( Conjugate the root without any prefix ) \* उपायमः स्वकरण्ये इत्यामानेपदम् । विभापीपयमने इति लृङ्कि वैकरणिकं मिच्चः किलम् ।

मवत्सम्पदा स गौभनानि वस्तुनि तेषां सम्पत् वाहृल्यं इन = by an abundance or rather plenty of good things. \* सम्पदादिभ्यो मार्त्तिक्रिति क्रिप् । Do not take it as an adjective of शुग्रः । सम्पत् is not *prosperity* but *plenty*.

समानितः चरायनमूर्ती मान् धातुः । मानयति, मानति । Conjugate it in लृङ् ।

काल रमेण—\* प्रकृत्यादिभ्योपसङ्गानमितिटतीया ।

नताही । अङ्गावकण्ठे भ्यौडीष् वक्तव्य इति डीष् । अनंसीत् । Give the frequentative and the desiderative forms.

P 66. प्रवहणमारुत्यः । Account for the cerebral, Conjugate बह and रुह in लुह and लृट ।

अभिप्रतस्ये \* समवप्रविभः स्थइत्यात्मनेपदम् ।

असञ्चत् । सञ्चति, समञ्च ; असाक्षीत् । सय ।

धावीभावेन प्रकृत्यादित्वा चृतीया । कराभ्याम्, of course करणे द्रृतीया ।

अगमम् लुडि रूपम् । Give the frequentative and derivative forms.

अमत । Account for the अनदातन tense.

प्रक्षायशीतर्नं प्रकृष्टा च्छाया प्रक्षायतर्नं शीतर्नं । \* विभाषा सेवा सुराच्छाया शालानिशालामिति वैकल्पिक फ्रौवन्दम् ।

निःसति । उवास, अत्याक्षीत्, उपित्वा ।

अत्वं द्युकामया ~ तुमः कामसतसीरितिमलीयः । कामयते, अचौक्ष मत, अचक्षमत । इथति, एषीत् ।

अनाग्र--In the active, कमारसप्तनैषम् ।

गन्तुम् । Account for the तुम् ।

पत्रकवननित्राददति । Read आददाते \* आदात्रीऽस्वप्रसारइत्या त्वनेपदम् । The परस्पैपद is indefensible. कवली यासः । यासम् कवलार्थकइत्यमरः ।

कर्णीरवी भीमरवी &c. पदान्तगानुप्रासः । कण्ठरां रवी यथ म मिंह from its sounding throat.

महायरहण महायासौ यहर्यति तेन । \* गङ्गवृडनियिगमर्यति अप् ।

P 67. दलावन्नन कुञ्चरेण । \* दलशिखावल्लच् संज्ञायामिति वल्ल ।

वलि इति दीर्घः ।

पक्षफलमनीषया=पक्षस ( पक्ष + त्वाः ) फलस मनीषा ( मनस् +

दूषा । अनंतन हेतुना । मनीर्थिति पृष्ठादरादिवात् साध । वृद्धिमनो  
भित्तिः ।

फलतरतया । There are two ways of expounding the compound. How would the declension of the word (फलतर) be modified if you take it as an instance of वहत्रीहि ?

वितत । तनीति, तन्ते : अतनीत्, अतानीत् : अतत, अतनिष्ट ।

किंश्चिंगाच करिणा निहत्य कुत्तित् । To what class of अनुप्राप्ति does this belong ?

प्रस्फुरत्तम् । स्फुरति, अस्फुरीत्, पुस्फोर । गिचि स्फारयति,  
स्फोरयति, लुडि अप्रस्फुरत्, अप्रस्फरत् ।

अवतार्य । What would be the noncausal form ?

अनुकूलदेवभाविन् is a better reading than अनुकूलदेवाभाविन  
and युगपत् संभाव्यसमुपत्तेः ।

आशयं विभागः आशयर्थीनितः, विभायाकालः । विभायाऽहत  
मायाशयं भित्तिः ।

विभाणः विभिति, वित्ति । विभार, विभग्नामास &c. ; विमे,  
विभग्नवक्त ।

### अर्थपालप्राप्तिः ।

P 68. अन्येद्यः अन्यमिन् दिवमि इत्यर्थं निपातितः । \* सद्यः परत्परा  
रौत्तादीना ।

दधतौ वसुमती वल्लभमभिगता - वृत्तानुप्राप्ति । Why not दधती ।

कुत्तिः - कुत्तवः । \* अव्ययात्यप् ।

निद्रामुद्रितां निद्रानिमीलिताम् । निद्रा - नि + द्रा । क्लिप् निद्रौ ।  
सुद्राजाताऽस्या इति सुटिता ।

भवत्तनुजस्य भवत्तास्तनुजस्य । सर्वनाम्नी हत्तिसावे पंवङ्गावइति  
पंवङ्गावः ।

समभिवर्दय । Caus. Aorist. अवैत्रधत, अववर्द्धत् ।

सत्कृता - विहितसक्षाना कर्त्तोपनाग । : आदरणादरयोः सदसतीति  
समामः । सत्कृत्वा and not सत्कृता ।

खची यच्चौ What kind of अनुग्राम is this ? शीभन्तुचिणी  
यथा; सा । \* वहत्रीहो सक्षयन्त्रः स्वाङ्गात्प्रत्यन्ति इति ष्व । समासात्तोऽच् ।  
ततः पित्वादीप् ।

विन्द्यमानमानमः स्यायतः भिन्निर्यं ; अस्मद् ।

— — — — —

### सोमदत्तप्राप्तिः ।

P 69. अनेवामी अल्लं सर्वीयं उपितुं शीलं यथ सः शिष्यः  
\* श्यव्याम वामिविति विभक्तं रनुक् । \* सुप्रजातीं ग्यनिमाच्छीलं इति  
शिल् ।

कमसमक्षमारम् कमसमिव मक्षमारम् । \* उपमानानि मामाय  
वचनेरितिमसामः ।

विली वालकं वालकम् Characterise the अनुप्राम here.

रुद्रीम् Account for the absence of नम् here.

उन्मृच् । The root has been conjugated elsewhere.  
In the causative साक्षयति, तस्म लुकि असौरजन, असमार्जत् ।

कनीयान् - युवन् or अत्य + ईयस । \* युवान्यर्थीः कनन्यतरस्यार्मिति  
कनार्देशः । What would the alternative form be ?

अयहारे - यासि, land presented to a Brahmin as, concluding ब्रह्मचर्य, he enters upon the second stage. अयि द्यातक र्थति श्रेष्ठः क्रियते उपह्रियन् यः सः । Bochtlink, however, gives this, quoting as his authority Nilkantha and Chaturbhujā: अयं ब्राह्मणभीजनं तदर्थं क्रियते राजधनात् पृथक्क्रियते इति चेवादयः To say the least, this is a very peculiar though not certainly impossible meaning of अय । हर्गति, जहार, अहार्षति । Also of आत्मनेपद ।

विवाह्य An instance of स्वर्णं णिव् ।

काव्यनकार्त्तिस् । काव्यनम् कालिर्विकानिर्विद्याः सा तास् । आयौ उपमा । 'विवर्णोपि च समामगा' ।

भिर्यग । 'सिधं व्याजं स्पर्जनं ना' इति सुटिनो ।

P 70. प्रवर्माना (from प्रव् प्रवर्त, अर्वमिष्ट ।

तस्माखालयं न तरी, शाखा धव लग्नीन । लग्नी, अलग्नीत् ।

कालभार्गिना - भार्गः फणा रिणते; र्थति भीर्गी । 'The body of a serpent is also called भार्गः । उरगः पर्यगी भार्गीवसरः । काली स्तो महाकालं समर्थं यस्तो गर्या रिति र्थतिनी ।

क्रित्यवित् &c. In the active क्रित्यविग्राहालयः कालभार्गीं सामदाचीत् ।

सदवलम्बीभता अवलम्बाने इति अवलम्ब आथयः । अनवलम्बः अवलम्बी मता अवलम्बीभता समावलम्बीमता । लभ्ति, अलभ्विष्ट ।

उद्दीपनतया उद्दीपतीति उद्दीपनाम् भाव मता तया । नन्दा दिवान्नुः (न तु लुट्) ततो भावि तत् । दीपतः 'दिदोपि, अदीपि, अदीपिष्ट । Caus. दीपयति अदीपित् । Give the frequentative form.

श्रण्णः; Vide P 116.

युच्यते । शीचति ; अशीचीत् । Also of the *div* conjugation  
युच्यति, युच्यते ; अयुचत्, अशीचीत् ; अशीचिष्ठ ।

विषमविषील्वनज्वालावलीदावयवा । ज्वलदीक्षी ज्वलति, अज्वालीत् :  
Caus. ज्वलयति, ज्वालयति, but प्रज्वालयति : अज्जिज्वलत् । अवलीद् =  
अव् । लिह् + क्त । ३ द्रुनीपू पृच्छथ द्वार्योऽग्न इति दीर्घः । संहि, लीहः  
(लड्) अलेद् ; (लुड्) अनिवन् give the corresponding forms  
in the आत्मनेपद ।

भवन्त्वेनमनयत् । In the passive एषभवन्त्वासनीयत । Why,  
स्विन्नभावनमः = स्विन्न' पीडितं माननं वय्य म दुःखितचितः । स्विन्नतं  
अखेदिट ।

सीदरम् ॥ समानमुद्दर्य वाप्ति समानार्थक्तं सहशर्दन समानं ।  
बीपमर्ज्जनयेत् सहशर्दम् सार्दिशः ।

विशेषेण \* प्रकृथादिभ्य शीपम् वर्जनात् लतीया ।  
पृष्ठीष । लुड् अयुपत ।

## QUESTIONS.

---

1. Quote or give the substance of Vasurakshita's address to Anantavarmá, exhorting him to political studies.
2. Quote or give the substance of Vihárbhadra's address to Anantabarma dissuading him from politics. Indicate how the divisions of a prince's time are to be employed according to the *Shastras*. Mention the पार्थिव व्यसन।
3. Relate the story of Visruta in brief. Relate the stratagem by which Visruta placed Amitravarmá on his father's throne.
4. Relate briefly the story of Gomini.
5. Relate in brief how उपहारवर्मा, अपहारवर्मा, अर्थपाल and मोमदत्त were obtained.
6. Sketch the character of Visruta.

---

1. Write a brief note on the construction of the *Dasakumara Charita*.
2. Is there reason to suppose that all the extracts in your text are not from the same pen? Adduce

internal evidence in support of such a theory, characterising the style of those portions which are indisputably Dandi's.

3. To what class of Sanskrit literature does Dasakumara Charita belong ? Characterise the class. Why is it called a *kavya* ?

4. Write a brief note on the morality of the volume. What can be said in defence of the lapses that we meet with in some of its most important characters ? What light does Gomini-vrittánta throw on the matrimonial custom of those days ?

5. What is the prominent characteristic of the पूर्वपोठिका ?

---

1. Can you adduce any internal evidence from the

body of the book throwing light on the date of its composition ?

2. मृगदानीमाचार्यविग्रहस्तेन मौर्यायिं षडभिः श्रीकसहस्रैः  
सङ्क्षिप्ता । Who was Maurya and why was he so called ? Write a note, taking for your text this passage, on the possible date of the composition of the book.

3. Does the book show the ascendancy of the Buddhists ? If it does not, is there any evidence to show

that the times of which the book is a poetic history were at all proximate to the Buddhistic era? Is there any disparaging allusion to the Buddhists any where in your text? Write a note on मध्यावश्विता वृद्धान् giving reasons for the meaning which you choose to take of दुद्धान्! What is a *mahāvratī*? What is the remotest date that can be ascribed to the origin of this sect? Write a note on it.

---

1. विद्वर्णनामज्जनपद &c. to अगस्यतामरपु ।

a. Translate the above, ३

b. Derive नागभावश्विता, नदीशः, नेदिष्ठः सुतरां, सद्यः, मानुषी, षाढ़् गुणः, चातुर्थ्यण्, and पूर्वायुषम् ।

c. Account for the instrumental case in अपश्येन, मृत्तिवृद्धिभास् मनुमार्गेन, and यवेन; the accusative in वृद्धान्; the possessive in आपदाम् and the locative in सुकृते and अजरप ।

d. Exound the *samasas* in शक्यभृत्यकल्पारणी, शास्त्रप्रमाणक, and देवमानुषीणाम् । In what voice is अगस्यत ? ४

2. तात सर्वे जात्यसम्पद etc. उर्वर्षाम् ।

a. Translate the above.

b. Account for the ablative in अभिज्ञात्, and इतरेभ्यः, the possessive in प्रज्ञानाम्, the dative in दीर्घर्वमाराधानाय, and the instrumental case in अध्वना ।

c. काव्यवित्तरेषु प्राप्तविक्षारा । Account for the different affixes in these two different connections.

d. In what voice is प्रतिविश्वर्त ? Give the aorist form of the root.

e. Is there any echo or व्यञ्जना in वुद्धिहीनी हि भूमृदत्य क्षितीःपि परे रथारुद्यमानमात्मान न चतयने ? Does the व्यञ्जना result in any rhetorical figure ?

f. Account for the तुमन् in वर्तितुम् । Give the लुड् forms of the root.

g. Explain वीरा and देम ।

h. अतिक्रान्तशमनाय प्रजा यत्किञ्चनवादिन्यो यथाकथर्विर्विर्विन्यः सञ्चाः स्थितिः सङ्करेयुः । Turn this into the passive voice. Give the लुड्, लुट् and लिट् forms of the root in सङ्करेयुः ।

i. What is meant by निर्मर्याद ? Expound the *Samasa* involved.

j. इर्तीस्तश । Give the original bases in these two words.

k. Account for the आव्यनेपद in आगमयस्व ।

l. Expound the *samasas* in the last line. What are the technical *saktis* and *siddhis* referred to here ?

m. Derive शारि । Give the लड् and लुड् forms of the root .

3. ताव वात्तीम्-धृत्तीः ।

a. Expound the *samasas* in the above.

b. Derive प्रसादवित्तः, अवात्तः, उपात्तावः, कट्टर्येतः and धत्तः ।

4. यदि कथित् पटुजातीयो नाथै &c. चर्यत इति
  - a. Derive पटुजातीयः ।
  - b. What is a काकियो ?
  - c. Account for the dative in स्मरणिकायै and the ablative in शस्त्रात् ।
  - d. Account for the निःङ् in आपादर्यम् ।
5. Mention the four branches of princely study, explaining their province.
  - a. तत् विज्ञ शास्त्र'.....देवम् ।
  - b. Is there any tautology in the last line ?
  - c. Account for the neuter singular in पुत्रदारम् ।
  - d. Derive तत्त्वतः, वाप्यम्, विश्वामित्र, इत्यनम् and इयान् ।
  - e. Account for the absence of इट् in अधिगंशते ।
  - f. Exound the samāsa in शास्त्रानुशास्त्रि ।
  7. उत्तिर्तन राजा &c. शीजयनि ।
    - a. Exound the samāsa in चालिताचालिते, आयत्यजातम्, अभ्यन्तरूपूर्तीः, and अन्तीन्यम् ।
    - b. Explain सुटिसर्वसुष्ठि' वा अभ्यन्तरीकृत्य । Derive अभ्यन्तरीकृत्य, accounting for the ई in it.
    - c. What is a प्राङ्-विवाक ? Is there any other form of the same word ? Point out the elementary roots in the two divisions of the word.
    - d. Account for the शनन् in विवदमानानाम् । Is there any alternative form ?
    - e. How do you derive विकल्पवितारः ।

f. Is there any figure of speech in the last line ?

8. तदापि मन्त्रिणी मध्यस्थाइव—अवगृह्णति ।

a. What sort of word is मिथः ? Give an exact equivalent.

b. Explain this passage in simple Sanscrit.

c. Parse अवश्यम् and दीषगुणः ।

d. Explain स्वपरमिवमङ्गलानि ।

9. दूताय नाम &c. भमनि ।

a. Explain the samāsa in वीतशुल्कबाधवर्त्मणि and प्रिया श्यानलभान् ।

b. Explain this passage.

10. ब्रह्मकल्पा &c. भवयन्ति ।

a. Derive ब्रह्मकल्पा, स्वस्त्रयनं, यज्ञानः and स्वर्यम् ।

b. Account for the प्रक् in दापयित्वा ।

c. Expound the Samásas in कष्टदारिद्र्या and तन्मुखेन ।

11. तदेवम् &c. सुखानि ।

a. Explain the above.

b. Account for the instrumental case in शास्त्रेण in शास्त्रेणार्थः ।

c. Derive दुरारक्षम्, सनस्य, and कर्दर्थम् ।

d. Account for the form अहर्निश्चम् and expound all the samásas in the first sentence.

e. ते नैरुपायैः । Account for the omission of the correlative यत् ।

f. Derive लिप्सते accounting for the absence

of reduplication. Give the लिट् and लुड् forms of the root.

12. नन्दिदमुपपन्नं देवस्य &c. to ईहन् ।

- a. Explain the first two sentences expounding the samásas therein.
- b. What is तन्नाशाप ?
- c. Account for the mutilation in रुथाः ।
- d. What is कीषागार ?
- e. Account for the समाप्तातः in चतुःपञ्चानि ।
- f. Account for the doubling in अल्पाल्पम् ।
- g. Derive पादातम् ।
- h. Give the लुड् and लिट् forms of the finite verbs in the last line.

13. अथैतेषु दिनेषु &c. तिष्ठेयम् ।

- a. Translate the passage.
- b. Account for the nominative termination in अचित्तज्ज, the locative in हस्त and मर्मस्ति, and the instrumental in मृष्टेः ।
- c. Derive प्रथमाण, वालिग्यम्, हासा, आयथापूर्व्यम्, रहस्यानि अनर्हेषु, द्वे व्या पितृपैतामहेः, and अस्याङ्गैः ।
- d. Give the लुड् and लिट् forms of all the roots that occur in the finite verbs of the above.
- e. भवतु भविता तावदनर्थः । Derive भविता here.
- f. हस्ते राज्यसिद्धं पतितम् । Account for the क्त ।
- g. Exound all the Samasas in the passage.

h. Parse शिष्म् ।

14. देव यथा & c. लोकतत्त्वमिति ।

a. Explain and translate the above.

b. Derive औपकारिकी, आटविक, उपहङ्गनं and वहतमाः ।

c. Account for the तुम् in अभिभवितुम्, and the वृत्तीया in साकर्त्त्वे ।

d. Exound all the samásas in the above.

e. Give the substance of this advice.

15. ततःक्रमादाय शराणि & c to अग्नीत् ।

a. Explain the above.

b. In what voice is अग्नीत् and श्रद्धात् ?

c. Give the definition of a विट ।

d. Derive पांगूल, सुख्य, श्रद्धाना, वारित्र, तस्कर, प्रजा, अकर्मण् and उपजापाः ।

e. Account for the तुम् in अशुद्धाः; the समासात् : न पातकपथा, and the निद् in सज्जानयः ।

f. Parse अहरहः, लगाय, मानेन and वहसुखैः ।

g. Translate क्षश्कुरुत्येषु लोभं पदमधत्त । Is the samasa in क्षश्कुरुत्येषु, कर्मधारयः or वहत्रीहिः ?

h. Exound the samasa in उपार्क्तविश्वम् and all the compounds in the sentence commencing with संयुक्तवाइनाजनः ।

16. तदाच & c. जर्जरसकृद्यन् ।

a. Explain and translate the passage.

b. Exound all the compounds in the above.

c. Derive हारतः, शुष्क, क्लन्, अपराङ्गैः, दुरचिरीहाणि, अपक्रमणैः, and आपण ।

d. Parse वलवत्, आखेटच्छद्रना and मत्तगजाधिरोहणाय, and गूढीतपादितव्यलीकेभ्यः ।

17. अस्मि॑शालरे &c. स्वार्जाम् ।

a. Translate the passage.

b. Derive मौलै॒, ज्यायसी॑, अर्तृदै॒मातुराय, अपत्यम्, नैषृंग्यान and आज्ञमः ।

c. Exound the samasas in वयोदशवर्णम् and अत्यन्तारिक्षा॑ ।

d. Give the meaning of अस्ता॑ in आपदोऽस्ता॑; and that of अन्यथा॑ in अन्यथाभ्यसन्यत ।

e. Turn the last line into the passive voice.

f. Parse मोऽस्मै॑, भावे॑, and अभर्कणै॑ ।

18. अहन् मङ्गुर्ण . . . . अवश्वात् ।

a. Translate the above.

b. Comment on the forms निर्गमय and विश्वमय । Is there any alternative form of the latter ? Comment on the omission of म् in दातुकाम ।

19. अहन् &c, . . . . अन्यतारिषम् ।

a. Translate the above.

b. Derive पित्रो॑, सपत्नाकृतः॑, सृगयवे॑ and शूलाकृत्य॑ । Account for the ल्प्य॑ in the last word.

c. Account for the लिङ्ग॑ in चपश्यम् ।

20. यद्येवमयाने तिष्ठेति॑ &c. to अतिष्ठाव ।

a. Translate the above.

b. Derive जरत्यम्, समाज, चड़कमण, विचेतीकर्त्तव्य, and सैकत ।

c. Give the different meanings of the अव्ययीभाव in प्रत्युरम् and अतुप्राकारम् ।

d. Turn into the passive voice all the verbs in the above noting the concomitant change in the other parts of the sentence.

e. Exound all the compounds in the above passage.

f. Add the affix अज् to ज्यनपात ।

g. Point out the elements in इष्टकचित् ।

h. Parse त्रृणीम् ।

21. देवी त् &c. मत्तमायंवा

a. Explain and translate the above.

b. Derive पृच्छायः, पर्णीयासम्, असल, and एकतः ।

c. Exound the Samasas in the above passage.

d. Change the voice of the last sentence.

22. अलभ्रस्युय नीकः &c. द्रुपञ्जीवः ।

a. Carefully explain the above, fully describing the different kinds of *counsel*, *power*, *perseverance*, *estate*, *principle*, *success* and *capability* referred to in the above, as contributing to the constitution of the political tree.

b. Derive भद्राकृतम् and द्रुपञ्जीवः ।

c. Change the voice of अन्वितम्, noting the concomitant alterations.

23. सचेष्टमः पेश्वमिति । Point out the place which पेश्वम् syntactically occupies in this passage.

24. साऽन्यदेवं सामाविदयत् &c. to कार्ये इति ।

a. Derive प्रवर्त्ता, अभ्यमिवीणम्, विष्टाम्, नीतिज्ञान्यम्, पित्रं, and प्रश्नाम् ।

b. दिष्टतामेष चिरविल्वद्रमः प्रहानान् चन्दनतद्. Describe the rhetorical peculiarity here.

c. Explain अतिविश्वादनचलम् ।

d. Exound the samasas in अतिमानषम् and अपरविष्टम्. Account for the celebral *u* in the latter word.

e. तथापि शुल्वा ... ..... अत्यतिष्ठम् ।

f. Carefully explain the above.

g. Exound the samasas in विविधअप्नान्, अविधेयमयम्, and अमिर्वापर्धीन् ।

h. Derive भयः, नात्तिकान्, कदर्थयन्, चातुर्वर्ण्यन्, and पापित्रम् ।

i. Account for the ablative termination in दोष्विल्यात्, the समासान् ; in तप्तखः, and the अय् in आकलय ।

### गोमिनीवृत्तान्तः ।

i. अस्यामनेककोटीसारः &c. to अभमत् ।

a. Derive अष्टादशवर्षीय, यादुक्षिकीं, कार्त्तान्तिक, and पिनङ् ।

b. Explain अथ परप्रत्ययाहृतेषु दारेष्य यादुक्षिकीं सम्पत्तिमनभिसमीक्षा कार्त्तान्तिकी नाम भूत्वा वस्त्रानपिनङ् शालीप्रस्त्री भुवं

व्याम । what are the different meanings of the word प्रत्यय  
quote the lexicon for it. What do you mean by सम्पत्तिस्  
Explain the meaning of the indeclinable नाम  
When do you get the form प्रष्टः instead of प्रस्तः ? Deriv  
पिनज्ञ ।

c. Parse अन्यान् in अम्यानभवहारयितम् quoting the  
grammatical rule bearing on this point. What form  
should we have expected but for this rule ?

d. Change the voice of श्वलीपि in the last sentence  
but one, pointing out at the same time the alteration, if  
any, that such a change would produce in any other part  
of the sentence.

e. Exound the श्वासा in इमितावधृतः ।

2. एकदा तु श्विष्य &c. to अभवहारयितुमिति ।

a. Explain and translate the above.

b. Derive अवस्थित, भवन्त, पञ्चन्, भद्र and परम्परा ।

c. Exound the compounds in the above.

3. तत्त्वया द्विदार्ता &c. to प्राप्तिपत् ।

a. Derive मित्यचां, तानवद्, सज्जा, व्यादिकण, and सहृद् ।

b. Exound the *śamśas* in सृष्टिक्रसमृद्धृष्ट, दत्तपादशां  
गमशालीन्, व्यिरमसायां, भयणसज्जाक्षियात्मसः, and all the com  
pounds in the last sentence but one.

c. Parse सज्जा ।

4. अथ नवभवहार &c. to स्वरूप निम्ने ।

a. Exound the samasas in the above.

b. Give the meanings of the affixes in शीमय and वधृत् ।

c. Give the लट् form of the root in आचमनम् and the दुड् of the root in उपयम् ।

5. पतिश्च &c. निर्विवरण ।

a. Parse अहीनम् ।

b. Exound the *samīsas* in तदेकाधीनजीवितशरीरः ।

c. What is meant by विवरणः ।

### उपहार वच्चप्राप्तिः ।

1. तर्थादत्ताशीरहं वालकमङ्गीक्रय &c. to पृष्ठप्र ।

Derive आशीरः, आयुष्मन्, अभिरचतात् and अधरीक्रय । Can you say how आयुष्मन् is obtained instead of आयुर्व्यन्तः ।

### अपहार वच्चप्राप्तिः ।

भट्टे रुचिरमुतिः सराजगणसम्पर्किरमावर्भकी भवदत्यसम्भवी न वति, कम्य नशनानन्दी निनिजेन केन दोनो भवदधीनो यातः, कथतां तथेन । What figure or figures of speech occur in this sage ? Exound the *samīsas* in it. Substitute हेतु for मेत्त in the passage quoted marking any alteration that a change may necessitate. Parse याधीतर्जेन and add affix अश् to अयथातथा ।

## प्रसादी वृक्ष प्राप्ति ।

1. तप्तनिर्देश व्यापाराद्वारा व्यापा &c. व्यापा।  
What figure of speech occurs in the above? Give the feminine of व्यापा। Explain सुव्यापास्याद्वा and व्यापारौ।
2. विपतिं वालकं पल्लवकवलं मिवाददति गजपती etc, to अभावि।  
Parse गजपती, महायहेण, चिरायुष्यतया, पक्षफलमनीषया।
3. Derive इनावल्न, विग्रायुष्यतया and समासीन; and examine the correctness of the expression आददति।  
Explain the sāmasas in the above.

सुखेषां सुहृदार्थकदैवानुकूलदैवभाविन् etc. to समपितवान्। Explain and translate this passage. Derive आशय्यत्, विभागः, and नामायम्। Conjugate the root in विभाग in the past-tense.

अथपालप्राप्तिः ।

अन्यथा: etc. to आमोदिति ।

Derive अन्येयः, कृत्यः, सत्यरूपः, and मुद्रिताम् । Explain the compounds in the passage.

सोमदत्तप्राप्तिः ।

1. तत्त्वात्मक विश्लेषण और संक्षेप करें। Turn this in  
the other voice.

2. वाक्यात्मक विश्लेषण के लिए वाक्यात्मक विश्लेषण का धरणीतरीयपत्र।

- Explain the *samsas* in the above.
- Conjugate the roots *पूर्ण* और *व्यपत्* in लड़।









